The Dialect of the English Gypsies.
THE DIALECT

OF THE

ENGLISH GYPSIES.

BY

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SECOND EDITION.
REVISED AND GREATLY ENLARGED.

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TO

DR. ALEXANDRE G. PASPATI,
OF CONSTANTINOPLE, AUTHOR OF

"ÉTUDES SUR LES TCHINGHIANÉS DE L'EMPIRE OTTOMAN,"

IN TOKEN OF THEIR HIGH APPRECIATION
OF HIS VALUABLE WORK,
AND IN ACKNOWLEDGMENT OF THE GREAT ASSISTANCE
THEY HAVE DERIVED THEREFROM
IN PROSECUTING KINDRED RESEARCHES,
THIS MONOGRAPH,
ON THE DIALECT OF THE ENGLISH GYPSIES,
IS WITH HIS KIND PERMISSION,
INSCRIBED BY

THE AUTHORS.
NOTE ON ERRATA.

The critical reader is particularly referred to the list of "Corrigenda" at the end of this volume, to rectify various typographical and other inaccuracies which have been inadvertently overlooked in revising the proofs.
PREFACE.

LITTLE requires to be said by way of preface to the present work, unless it be in reference to its conjoint authorship. Although termed a Second Edition, and so far as one of its authors is concerned being but an extension of his previously published researches, yet it is far from being a réchauffé of a prior publication. It has received such additions to its material, and undergone such changes in its arrangement, that we think it may fairly be described, in the prevalent language of the day, as having passed through a process of evolution from a lower to a higher stage of development. The infusion into the work of fresh blood, and the contact with younger enthusiasm, have stirred a somewhat stagnating interest, and awakened a zymotic activity, which have led to combined and successful efforts to obtain further facts to fill former vacancies.

From a critical point of view, a book is apt to suffer from the confusion of style and want of unity which are the almost necessary features of literary partnership. Such considerations, however, are of little moment in connection with a scientific treatise which depends for its value, not upon manner, but upon matter. There are even in questions of fact positive advantages to be gained by collaboration, and notably the increased authority
which a statement derives from the corroboration of a second observer. Accordingly, we have in most instances carefully tested each other's results before adopting them as our own.

In the following pages we have endeavoured accurately to record facts as we found them, and to present them to our readers untinctured by the personal medium through which they are transmitted. Whatever be the merits or defects of our undertaking, we claim an equal share of the praise or blame which may be bestowed upon it.

BATH C. SMART.
HENRY THOMAS CROFTON.

Manchester,
June 15th, 1874.
INTRODUCTION.

In the year 1861 a short paper on the "Language of the English Gypsies" was read by one of the authors of the present work before the Ethnological Section of the British Association, then holding its annual meeting at Manchester. This paper was chiefly based upon a vocabulary which was submitted to the inspection of the members of the Section, and which the author, at that time a very young man engaged in the study of medicine, had himself collected in the tents of various Gypsy tribes. Subsequently this vocabulary was presented to the London Philological Society, in conjunction with some remarks upon Grammar, and is to be found printed in its Transactions for the year 1863, where it is entitled "The Dialect of the English Gypsies, by Bath C. Smart, M.D." Since the publication of this contribution towards a fuller knowledge of English Romanes, little has been written on the subject in this country of any scientific pretension, until the recent works of Borrow and Leland issued from the press. Both these writers have dealt with Gypsy topics in their own peculiar way. The picturesque mannerism of Mr. Borrow's well-known style, his roving experience, and evident sympathy with Bohemian life and character, impart a charm to all his works quite independent of their linguistic value. The latest production
INTRODUCTION.

of his pen is the first systematic treatise he has written on the English Gypsy dialect, which is only referred to casually in his previous publications. Whatever be the judgment passed upon his labours from a philological point of view, to him must be conceded the crown as the *facile princeps* of English Gypsy writers. His infectious enthusiasm awakens in the hearts of even staid, respectable readers a dangerous longing for the freedom of the wilds; and disposes them to admire, if not to emulate, the example of the Oxford scholar, whose romantic story Mr. Matthew Arnold has commemorated in elegant verse. He, chafing within the "studious walls" of his college, sick of the culture "which gives no bliss," at length broke through the restrictions and conventional proprieties of his stately Alma Mater, and, yielding to the "free onward impulse" of a nomadic nature,

"One summer morn forsook  
His friends, and went to learn the Gypsy lore,  
And roamed the world with that wild brotherhood,  
And came, as most men deemed, to little good."

Mr. Leland in his work has subordinated the scientific to the popular element; and in so doing has evoked, as he probably intended, a wider interest in his subject than if he had confined his remarks within severer limits. The books of both these authors will well repay the perusal of those interested in Gypsy literature, but still neither of them has exhausted the material to be obtained by a diligent investigator in the same field of research. Much good grain yet remains to be gathered in before the harvest be completed, and the record of this remarkable race be written in its full entirety. Here lies the *raison d'être* of our own little treatise. We believe we have new matter to place before our readers, having col-
lected sufficient data to warrant us in attempting, what has not been done before in this country, a tolerably complete exposition of the grammatical forms and construction of the 'deepest' extant English Romanes, namely, that spoken by the oldest members of the families most renowned among the Gypsies themselves for a knowledge of their ancient tongue.

These 'fathers in Israel,' the 'jinomeskros' or pundits of their tribe, are well acquainted with words and idioms which are unfamiliar to their sons, and will be almost unintelligible to the generation which shall come after them. Little else than bare root-words are to be obtained from the modernized Gypsy of the period; but in conversing with his patriarchal sire,

"Whose spirit is a chronicle
Of strange and occult and forgotten things,"

we have often been rewarded by hearing archaic terms and obsolete inflexions which, like the bones and eggs of the Great Auk, or the mummified fragments of a Dodo, are the sole relics of extinct forms. These need to be eagerly listened for and carefully treasured as the broken utterances of an expiring language.

Among these conservators of ancient ways, we have met with no Gypsy anywhere who can be compared with our friend Sylvester Boswell, for purity of speech and idiomatic style. No 'posh-and-posh' mumper is he, but a genuine specimen of a fine old 'Romani chal'—a regular blue-blooded hidalgo—his father a Boswell, his mother a Herne—his pedigree unstained by base 'gaujo' admixture. We have been especially indebted to him both for his willingness to impart information and for the intelligence which has enabled him satisfactorily to elucidate several doubtful points in the language. We mention his
name here with emphasis, because he himself wishes for some public acknowledgment of his services, and because we have pleasure in claiming for him a 'double first' in classical honours, as a Romanes scholar of the 'deepest' dye. Sylvester habitually uses in his conversation what he calls the "double (i.e., inflected) words," and prides himself on so doing. He declares that he speaks just like his father and mother did before him, but that many of the younger folk around him do not understand him when he uses the old forms current in his early days. According to him, these degenerate scions of an ancient stock only speak the "dead (i.e., uninfllected) words," and say, when at a loss for an expression, "Go to Wester,—he speaks dictionary." He affirms that none can use the double words like some of the Hernes and Boswells; that most of the old-fashioned 'Romani chals' are either dead or have left England for America or elsewhere; but that nevertheless some few remain scattered over the country, though even they have lost and forgotten a great deal through constant intercourse with other Gypsies who only speak the broken dialect. To tell the truth, Wester himself occasionally lapses from his lofty pedestal, and we have noted from his lips examples of very dog-Romanes. He would, however, often recover himself from these slips, and arrest our reporting pencil in mid-career with "Stop, don't put that down!" and, after thinking for a moment, would tell us the same thing in 'deep' Romanes, or even find on further reflection "in the lowest deep a deeper still."

There are several dialects of the Anglo-Romanes. Sylvester Boswell recounts six: 1st, that spoken by the New Forest Gypsies, having Hampshire for its headquarters; 2nd, the South-Eastern, including Kent and the
neighbourhood; 3rd, the Metropolitan, that of London and its environs; 4th, the East Anglian, extending over Norfolk, Suffolk, Cambs, Lincolnshire, Northampton, and Leicestershire; 5th, that spoken in the 'Korlo-tem,' or Black Country, having Birmingham for its capital; 6th, the Northern. We do not altogether agree with this classification, but it is interesting as a Gypsy's own, and we give it for what it is worth.

In addition, there is the Kirk Yetholm or Scotch Gypsy dialect, which is very corrupt, and anything but copious. Lastly, there is the Welsh Gypsy dialect spoken by the Woods, Williamses, Joneses, etc., who have a reputation for speaking 'deep,' but who mix Romani words with 'Lavenes,' i.e., the language of the Principality.

For practical purposes, the English Gypsy tongue may be conveniently considered as consisting of two great divisions, viz.,—

1st. The Common wide-spread corrupt dialect, "quod semper, quod ubique, quod ab omnibus," containing but few inflexions, and mixed to a greater or less extent with English, and conforming to the English method in the arrangement of the sentences. This is the vulgar tongue in every-day use by ordinary Gypsies.'

2nd. The 'Deep' or old dialect, known only to a few aged Gypsies, which contains many inflexions and idioms; which has its own 'ordo verborum;' which closely resembles the principal Continental Gypsy dialects, e.g., the German, Turkish, etc.; and which contains a minimum admixture of English words. This last, which will soon cease to exist, is par excellence the Gypsy language, of which the first is merely the corruption.

Dialectical variations, whether local or tribal, undoubtedly exist, and may perhaps help to explain the
INTRODUCTION.

discrepancies to be found in the writings of the different authors who have treated on the language of the English Gypsies. We think there is now sufficient evidence to enable us to estimate the nature and extent of topographical peculiarities. The materials most available for this purpose are: 1st, Dr. Richard Bright's imperfect and scanty, but at the same time valuable, examples of the dialect of the Norwood Gypsies, published in 1818; 2nd, Colonel Harriot's very excellent vocabulary obtained from the New Forest Gypsies, published in 1830; 3rd, our own vocabulary, principally collected in the North of England, but partly in the Eastern Counties, first published in 1863; 4th, the recent work of Mr. Leland, who appears to have conducted his researches principally in and around London, which may be taken to illustrate the peculiarities of the Metropolitan district, published in 1873; lastly, the "Lavo-lil" of Mr. Borrow, published in 1874, who, being an old resident in Norfolk, might be regarded as the exponent of the East Anglian dialect, were it not for the intrinsic evidence in his writings that many of his words have been procured from various and wide-spread sources.

A comparative examination of the data furnished by these works, and our own additional experience, strongly incline us to the opinion that mere locality has very little influence in the formation or limitation of a genuine Gypsy dialect. The 'deeper' (i.e., purer) Romanes a Gypsy speaks, irrespective of his whereabouts, the nearer he approximates to one common standard. The language of Dr. Bright's Norwood Gypsies in 1818 closely resembles that of our Lancashire Boswells in 1874.

Posh-Romanes, the corrupt broken dialect, is of course intermixed with provincialisms, and this varies in different parts of England. If an infusion of broad Yorkshire be
the excipient, the resultant mixture is not the same as when the vehicle is East Anglian. Seeing that Gypsies speak English like that of the surrounding population, it must happen that in turning English colloquialisms into Romanes, they follow the prevailing idiom of the district they frequent, and thus may arise special modes of expression. Romanes melts into the shape of the mould into which it is cast; or, to change the metaphor, its stream may be said to take the course of the channel, and to become impregnated with the soil of the country, through which it flows.

Our conclusion, then, is this: that local colouring does not affect Romanes proper, but only the medium in which it is conveyed.

But if we attach little importance to territorial variation, we are inclined to admit the probability of there being tribal differences of dialect. Whether these depend on the greater or less time which has elapsed since the separation of particular tribes from their Continental brethren, or whether on original and longer-standing peculiarities, are only matters for conjecture. It is likely that the Gypsies did not invade this island in a body, but landed in successive detachments, and thus a straggling immigration may have extended over a considerable period, and in that case the latest arrivals might be expected to speak the deepest Romanes. At all events, it is now a fact that certain Gypsy families speak their own language better than others; and words and idiomatic expressions habitually used in one tent may never be heard in another.

Dr. Paspati, in his “Memoir on the Tchingianés of the Ottoman Empire,” minutely discriminates between the idioms spoken respectively by the ‘Sédentaires’ and the ‘Nomades.’ The words in these two dialects, as he gives
them, are sometimes so unlike as apparently to constitute separate branches of a common stock. In England, the distinction between the sedentary or settled Gypsies and their wandering brethren has not the significance which it has in Turkey, where, especially in the Danubian provinces, there are many villages inhabited by Gypsies alone. Kirk-Yetholm is the only place in Great Britain where there is a Gypsy colony of any magnitude, although 'kairengros,' or house-dwellers, are to be found scattered over the whole country. No general dialectical distinction, however, can be drawn between English Gypsies on these grounds. Our Gypsy settlers assimilate their speech more or less closely to that of their neighbours, according as the rust of disuse, and the forgetful lapse of time, gradually obliterate their primitive language, until in a generation or two there are left but few and imperfect traces of their original mother-tongue. In spite of all that has been said by Mr. Simson, in his "History of the Gypsies," our own experience supports the conclusion that a settled life is not favourable to the preservation of the language, but that those who use it with greater average purity are those who travel about the most, and have therefore greatest need for a secret language, and more frequent opportunities for its exercise and cultivation with others of their confraternity across whom they may come in the course of their wanderings.

Most of our Gypsies cease their roving habits during the colder months of the year, and take up their abode in or near our larger towns. The houses they temporarily occupy there present the same empty appearance as is seen in the homes of the sedentary Gypsies in the East. The whole household will be found squatting on the floor, and dispensing with all unaccustomed articles of furniture.
INTRODUCTION.

Many families also resort to towns for shelter and convenience during the winter, without abandoning their tent life. These encamp in unused yards, or on waste plots left for building purposes, for which they often pay a small ground-rent. The Gypsies' inveterate attachment to the tent in preference to a house is indicated, as Paspati points out, in their very language: thus, he says, the Turkish Gypsies have twenty words applicable to a tent and its appurtenances, but only two referring to a house.

But the dignity of a town residence has few attractions even for the half-domesticated 'kairengro.' The nomadic instinct underlies his assumed character of a householder, and reappears as certainly as the traditional Tartar on scratching a Russian. With the first spring sunshine comes the old longing to be off; and soon is seen, issuing from his winter quarters, a little calvacade, tilted cart, bag and baggage, donkeys and dogs, 'rom, romni, and tickni chavis,' and the happy family is once more under weigh for the open country. With dark restless eye and coarse black hair fluttered by the fresh breeze, he slouches along, singing as he goes, in heart, if not in precise words,

"I loiter down by thorpe and town;
   For any job I'm willing;
   Take here and there a dusty brown,
   And here and there a shilling."

No carpet can please him like the soft green turf, and no curtains compare with the snow-white blossoming hedgerow thorn. A child of Nature, he loves to repose on the bare breast of the great mother. As the smoke of his evening fire goes up to heaven, and the savoury odour of roast 'hotchi-witchi' or of 'canengri' soup salutes his nostrils, he sits in the deepening twilight drinking in with unconscious delight all the sights and sounds
which the country affords. With his keen senses alive to every external impression, he feels that

"'Tis sweet to see the evening star appear;
'Tis sweet to listen as the night winds creep
From leaf to leaf;"

he dreamily hears the distant bark of the prowling fox and the melancholy hootings of the wood-owls; he marks the shriek of the "night-wandering weasel," and the rustle of the bushes, as some startled forest-creature plunges into deeper coverts; or perchance the faint sounds from a sequestered hamlet reach his ears, or the still more remote hum of a great city. Cradled from his infancy in such haunts as these, "places of nestling green for poets made," and surely for Gypsies too, no wonder if, after the fitful fever of his town-life, he sleeps well, with the unforgotten and dearly-loved lullabies of his childhood soothing him to rest,—

"Beatus ille, qui procul negotiis,
Ut prisca gens mortalium."

Gypsies are the Arabs of pastoral England—the Bedouins of our commons and woodlands. In these days of material progress and much false refinement, they present the singular spectacle of a race in our midst who regard with philosophic indifference the much-prized comforts of modern civilization, and object to forego their simple life in close contact with Nature, in order to engage in the struggle after wealth and personal aggrandizement. These people, be it remembered, are not the outcasts of society; they voluntarily hold aloof from its crushing organization, and refuse to wear the bonds it imposes. The sameness and restraints of civil life; the routine of business and labour; "the dull mechanic pacings to and fro;" the dim skies, confined air, and circumscribed space of towns; the want of freshness and natural beauty;—these conditions of
existence are for them intolerable, and they escape from
them whenever they can. As in the present so in past
time, their history for centuries may be written in the
words of the Psalmist: "They wandered in the wilderness
in a solitary way; they found no city to dwell in."

If we extend our survey beyond mere provincial limits,
and examine the English Gypsy dialect in relation to
geographical variation, we find that it has been influenced
by the languages of different countries in a similar way
to that described as operating over district areas.

Dr. Franz Miklosich of Vienna, the well-known Sla-
vonic scholar, has made a comparative study of the great
geographical varieties of the Gypsy dialect in Europe.
In the vocabulary of the Anglo-Scottish Gypsies, he finds
Greek, Slavonic, Roumanian, Magyar, German, and French
ingredients. He specifies thirty Slavonic and about an
equal number of Greek words, which constitute the most
important foreign elements in Anglo-Romanes; and con-
cludes that the Gypsies entered England after they had
sojourned among Greeks, Slaves, Magyars, Germans, and
French.

But if the Anglo-Gypsies be regarded as travellers who
arrived at their destination stained with the dust of the
road along which their journey had lain, a special inte-
rest has since attached to them on account of their more
complete insulation in this sea-girt land than elsewhere,
and their long separation from the cognate tribes of the
Continent. It is curious to note in Anglo-Romanes the
rarity or absence of certain words which seem to be in
common use in other countries; and, conversely, to find that
our Gypsies have retained some words which are not met
with in any other European Gypsy dialect. These will be
especially referred to in a subsequent page.
A detailed analysis of the English Gypsy Vocabulary shows that the number of roots is comparatively small. But it is interesting to observe, as illustrating the natural growth of all languages, how in these few elements resides a potentiality which renders the language equal to express the simple wants and ideas of a nomadic people. A Gypsy knows how to make the best use of his limited stock of words, and is rarely at a loss for an expression. He is an adept at extemporary word-building. When requisite, he compounds and coins new names and phrases with great facility; and not in an altogether arbitrary fashion, but according to established usage, so that the fresh word sounds natural, and conveys a meaning to the ears of his fellows, hearing it perhaps for the first time. His comrades sit in judgment on the production, and after a critical examination, "welcome the little stranger," and commend it as 'a good lav,' or crush it in its birth, and pronounce it to be 'not tatcho,' if it doesn't come up to average excellence. Language is plastic in the Gypsy's mouth, and allows itself to be easily moulded into new forms. In this readiness of speech he presents a striking contrast to the slowness and poverty of utterance which characterizes the ordinary English rustic. If a Gypsy cannot find or frame a word to express a particular sense, he often accomplishes his end by means of a paraphrase. However fluent a 'rokeromengro,' or conversationalist, an outsider may be, the tongue of the alien is apt to stumble over the blanks which abound in the language and bar his progress, and he is forced to throw in English words to fill up the vacuities; but a knowing old 'Romani chal' adroitly doubles, and circumvents most such difficulties in a periphrasis, without extraneous aid or breaking the continuity of his 'rokeropen.' In these linguistic predica-
ments the 'gaujo's' extremity is the Gypsy's opportunity. The superior power of the skilful craftsman is best shown in the way he overcomes a defect in his tools. Like Paganini playing on one string, the Gypsy elicits from his imperfect instrument notes and phrases which a 'gaujo' in vain attempts to extract.

Place an English dictionary alongside of the Gypsy vocabulary, and on comparison many of our words will be found to have no corresponding Romani ones to express their meaning; but let it not be too hastily assumed that in such a case a Gypsy is unable to obviate the deficiency. "There is always a way of saying everything in Romanes, sir," a Gypsy once remarked to us, "if you can only find it out."

For example: the Gypsy has no single word answering to the English verb 'to untie.' If he wishes to give the direction, 'Untie the string,' he says, 'Mook o dori peero,' i.e., Let the string loose.

There is no word for 'nephew'; but a Gypsy expresses the relationship 'He is my nephew' by reversing the order of ideas, and saying 'Lesko koko shom,' i.e., I am his uncle.

In further illustration of this usage, we append a series of questions and the Romanes answers:—

Q. How would you say you were faint?  
Ans. Mandi shom naflo pensa jawin' to sooto,—i.e., I am ill like going to sleep (becoming unconscious).

Q. How would you say 'I humbled myself'?  
Ans. Kairddm mi kokkero choorokonó,—i.e., I made myself poor (or lowly).

Q. How do you say 'Divide it'?  
Ans. Del mandi posh ta too lel posh,—i.e., Give me half, and do you take half.

Q. How can you ask for a spade?
INTRODUCTION.

Ans. Lel the kovva to chin ahev adré o poov,—i.e., Get the thing for cutting a hole in the ground (for delving).

Q. What is ‘to pray to God’?
Ans. To del kooshtó lavaw kater mi Doovel,—i.e., To give good words to God.

Q. What is ‘to answer him’?
Ans. To del lav lesti, i.e.,—to give word to him.—(Comp. with Germ. ant-worten.)

Some of the descriptive definitions which take the place of a substantive designation are fanciful and poetical. Stars are ‘Doods adré mi Doovelesko keri,’ i.e., Lights in my God’s home. Thunder is ‘Mi Doovelesko Godli,’ i.e., My God’s noise (or voice). Lightning is ‘Mi Doovelesko yog,’ i.e., My God’s fire. A Gypsy never mentions the name of God without prefixing ‘mi,’ after the manner of the opening invocation in Our Lord’s Prayer.

The Gypsy word for a dog is ‘jookel,’ which becomes a generic term in constructing names for allied species which have no proper Romani designation. The Gypsy unwittingly adopts a strictly scientific nomenclature not unlike the binomial system of Linnaeus. Thus:

\[
\begin{align*}
\text{Jookel} & \quad \cdots \quad \cdots \quad = \text{Canis familiaris (the dog).} \\
\text{Lolo-veshkeno jookel—the } & \\
\quad \text{red wood-dog} & \quad \cdots \quad \cdots \quad = \text{Canis vulpes (the fox).} \\
\text{Boro hollomengro jookel—} & \\
\quad \text{the great rapacious (or devouring) dog} & \quad \cdots \quad \cdots \quad = \text{Canis lupus (the wolf).}
\end{align*}
\]

Naturalists have given the jackal (Canis aureus) a specific name referring to its colour, which is analogous to the Gypsy term for a fox, expressing both colour and habitat.

Another instance of the Gypsy’s perception of analogy (whether scientific or culinary) may be taken from the vegetable kingdom. The Romani word for cabbage is
‘shok,’ but this is also applied as a generic name to the watercress, which is called ‘panengri-shok,’ *i.e.*, water-cabbage or water-wort. This appellation is quite correct, seeing that cabbages and cresses are closely related botanically, both belonging to the same natural order of plants—the Cruciferae.

It is sometimes difficult to discover from its etymology how a particular word originated. We were puzzled to understand why ‘lilengro,’ from Mil/ia book, should come to mean a star, until a Gypsy suggested the reason. It has an astrological significance, and refers to the practice of fortune-tellers and nativity-casters, who profess to read the heavens, to decipher the book of fate, in which the secrets of the unknown future are written in the language of the stars.

There are a few words, of which ‘beshopen’ may be taken as a good sample, which are singularly appropriate translations from other languages. Our word ‘sessions,’ from Lat. ‘sedo,’ to sit, is represented in Romanes by ‘beshopen,’ from ‘besh,’ to sit. We can hardly suppose that uneducated men like Gypsies were acquainted with the primary meaning, much less the Latin derivation, of ‘sessions,’ and yet its analogy to ‘beshopen’ is so exact that it can scarcely be attributed to chance.

Again, ‘policeman,’ from πόλις, a city, is turned by Gipsy tongues into ‘gavengro,’ from ‘gav,’ a town. So too ‘potatoes’ become ‘poovengries’ from ‘poov,’ earth, which recalls to mind the German ‘erdbirne,’ and the French ‘pomme de terre.’

The foregoing examples will suffice to convey a general notion of the Gypsies’ various methods of procedure in manipulating their mother-tongue to meet the exigencies of circumstances.
INTRODUCTION.

Slang and cant words peculiar to each country have become incorporated in the different Gypsy dialects, sometimes probably through a want of discrimination on the part of the reporter, who hearing them used has confounded them with the genuine Gypsy tongue. Most English Gypsies distinguish with great nicety between Romanes and the Cant tongue, in the use of which latter the greater part of them are likewise proficient. "That's not a 'tatcho lav,'" is a frequent Gypsy comment on hearing a canting phrase imported into a conversation which is being professedly carried on in their own proper dialect. Cant words are intermixed with Gypsy in the same way, and on exactly the same principle, as ordinary or provincial English, but to nothing like the same extent. Possibly some words of this class may have inadvertently found their way into our vocabulary; but if so, they do not occur in Hotten's Slang Dictionary (London, 1864), and we leave them to be relegated to their proper place by those who may detect their real character.

Before concluding these introductory remarks, it might be expected of us to say something on the Ethnology of the Gypsy race, but to expatiate on this subject would be beyond the scope of a strictly linguistic treatise. The Gypsy language is a member of the great Aryan family, and has long ago been ascertained to be closely allied to the Sanskrit. It is for scholars better versed than ourselves in the intricacies of comparative philology to determine to which of the Indian dialects in particular the Gypsy tongue is most nearly related. Pott, Ascoli, Paspati, and others, have severally helped to solve 'the Eastern question' by tracing the homologies and affinities of the Romani vocabulary. Our first list of words, already referred to as published in the Transactions of the London
Philological Society, had the advantage of being overlooked by the Rev. George Small, for many years a resident in India, who corrected and added to the column of Oriental derivations. We have not attempted anything of the kind in the present work, which aims at being nothing more than a succinct exposition of the English dialect of the Gypsy language, as we have actually heard it spoken.
GYPSY GRAMMAR.

BIBLIOGRAPHY OF THE DIALECT.

The presence of Gypsies in Scotland can be traced as far back as 1506, (Simson's "History of the Gypsies," p. 98,) and in England as far back as 1512 ("Notes and Queries," 1st Series, vol. xi., p. 326).* Down to 1784, various statutes and authors mention that these foreigners spoke a language of their own, but we have not been able to learn that any examples are extant of earlier date than 1780.

About the year 1783, greater interest in the race and their language seems to have been aroused in this country, partly by the repeal (23 George III., c. 51,) of the statutes, rigorous in words, but obsolete in practice, against them, and partly by the publication in that year of the well-known German work of Grellman (translated into English by Raper, 1787).

Dating from 1780, we have several collections and specimens of this dialect, of more or less value, which we have arranged chronologically as follows:—

1780.—A collection taken down from the mouths of Gypsies in Somersetshire, by a clergyman resident there in 1780—Edited, with notes, by W. Pinkerton, Esq., F.L.S. London, Hotten, 1865. (Advertised, but never published.)

* On the authority of "The Art of Juggling," etc., by S. R.; see also Bright's Travels (post), pp. 537, 538, and the authorities there cited.
1784.—Marsden, William—"Archæologia," vol. vii., London, 1785, pp. 382—386. Twenty-eight words, and the numerals from 1 to 10, are given, and are stated to have been collected several years before 1784.

1784.—Bryant, Jacob—"Archæologia," vol. vii., pp. 387—391. A considerable vocabulary arranged in the alphabetical order of the English words, and also stated to have been collected several years before 1784.

1784.—"The Annual Register," p. 83, Antiquities.—Bryant's vocabulary repeated.

1784.—Richardson, Capt. David—"Asiatic Researches," vol. vii., p. 474.—Twenty-seven of the words are taken from Bryant's vocabulary.


1816.—Hoyland, John—"Historical Survey of the Customs, etc., of the Gypsies,"—York. Predari mentions an edition of 1832. Page 142, Comparative vocab. of several words and numerals, apparently taken from Marsden; p. 188, Specimens of their words, procured by friends.

1818.—Bright, Dr. Richard—"Travels from Vienna through Hungary,"—Edinburgh. The Appendix (p. Ixxix) contains a comparative vocab. of the English, Spanish, and Hungarian Gypsy dialects, as well as sentences in each of those dialects. A very valuable collection.

1819.—Irvine,——,—"On the Similitude between the Gypsy and Hindi Languages."—Transactions of the Literary Society of Bombay, 1819.

1819.—Harriot, Col. John Staples—"Observations on the Oriental Origin of the Romnichal."—Roy. Asiatic Soc. of Great Britain, vol. ii., London, 1830, pp. 518—588, read 5th Dec., 1829, and 2nd Jan., 1830; Predari, pp. 213, 258, says that the paper was read before the Society of Calcutta, 12th April, 1822; Harriot, p. 520, says he collected his vocab. in the north of Hampshire, 1819-1820. The vocab. is arranged in the alphabetical order of the English words, and is an important addition to all preceding it.
BIBLIOGRAPHY.

1832.—Crabb, James—"The Gypsies' Advocate,"—London, Nisbet Westley. 3rd edit., sm. 8vo, price 3s. 6d. Page 14, Vocab. of 26 words besides numerals 1—10, and 20, taken from Grellman, Hoyland, and Richardson; p. 27, pizharris, in debt; aritme devillesty, God bless you.


1836.—Roberts, Samuel—"The Gypsies, their Origin, etc." London. 4th edit. (1839), 12mo; 5th edit. (1842), post 8vo, Longman, price 10s. 6d.; pp. 97—100. List of words collected by his daughters from Clara Hearn.

1841.—Borrow, George—"The Zincali, or Gypsies in Spain," vol. i., pp. 16—28, gives an account of the English Gypsies. The vocabulary (vol. ii.) gives one or two words; and the Appendix to vol. ii. of subsequent editions (1843, 1846, 1861,) gives a short dialogue with a Gypsy, and translation of the Lord's Prayer and Creed, in English Romanes, varying almost with each edition.


1844.—Pott, Dr. A. F.—"Die Zigeuner in Europa und Asien," 2 vols. Halle. This profoundly learned work incorporates almost all the foregoing vocabularies.

1851.—Borrow, George—"Lavengro," etc., 3 vols., containing many words scattered throughout.

1851.—"Illustrated London News,"—Gypsy Experiences by a Roumany Rei: 13th Dec., pp. 655, 715, 777.

1856.—"Illustrated London News,"—"The Roumany-chi, or Gypsies;" 20th Sept., p. 304; apparently by the same writer as the last. This article was reprinted separately at Bath, in 1870, by J. and J. Keene.

1857.—Borrow, George—"Romany Rye," a Sequel to "Lavengro," 2 vols., containing many words scattered throughout.


1862.—BORROW, GEORGE—"Wild Wales," 3 vols.; chapter xcvi. contains a conversation with an English Gypsy. From this and Mr. Borrow's preceding works, nearly 300 words (including varieties of spelling) may be collected. From passages in chapters xiv. and xcvi., and on p. 233 of his "Lavo-lil," (post), it would seem that the author considered Wales without a Gypsy inhabitant, which is by no means the case.

1865.—SIMSON, WALTER—"A History of the Gypsies, with specimens of their Language,"—London, Sampson, Lowe, and Co. From a passage on p. 466, the work seems to have been in MS. before 1840. Most of the Gypsy words were republished in "The Adventures of Bampfylde Moore Carew," London, W. Tegg, 1873; and several of them are quoted by Dr. Paspati.

1872.—"The Times" (newspaper), Oct. 11—17, 2nd column, p. 1, an advertisement in English Romanes, copied as a curiosity into other papers; translated in "Notes and Queries," 4th Series, vol. xi., p. 462, also in "Leland's English Gypsies," p. 184.

1873.—"Zelda's Fortune,"—"Cornhill Magazine," vols. 27, 28, 29. There are several words and sentences used in the course of the tale, the earlier ones resembling Hungarian rather than English Gypsy, but of these questo, p. 127, resembles Marsden's questo, good = kooshto.

1873.—SMITH, HUBERT—"Tent-life with English Gypsies in Norway,"—London, H. S. King and Co., price 21s. Several words, etc., are scattered throughout, and on pp. 527—529 is a comparative vocab. of the English dialect, and that of Norway as given by Sundt.

1873.—MIKLOSICH, F.—"Uber die Mundarten und die Wanderungen der Zigeuner Europas," iii., Wien, Gerold's Sohn, con-
ETYMOLOGY, ETC. 5

tains remarks on this dialect grounded on some of the fore-
going works.

1873.—LELAND, CHARLES G.—"The English Gipsies and their
Language." London, Trübner and Co., price 7s. 6d. Very
valuable, both as respects vocab., and a knowledge of
customs, etc.

1874.—BORROW, GEORGE—"Romano Lavo-lil, Wordbook of the
Romany, or English Gypsy Language,"—London, Murray,
price 10s. 6d., pp. 11—101; vocab. not, however, exhaustive
of the words used in this, or of those used in his other works.

1874.—"The Athenæum" (newspaper), No. 2426, April 25—A
Review of Borrow’s "Romano Lavo-lil."

1874.—"The Academy" (newspaper), No. 101 (new issue), June 13
—A Review of Miklosich, Leland, and Borrow’s "Lavo-lil."

In addition to the above, may be added “Notes and Queries,”
2nd Series, vol. xi., p. 129; p. 196, on Scotch Gypsies; 4th

ETYMOLOGY, ETC.

As far as possible, to each root-word is annexed the corre-
sponding one in the Turkish, or Asiatic, Gypsy dialects, as
given by Dr. Paspati in his "Études sur les Tchinghianés,"
published in French, at Constantinople, in 1870. Where
Dr. Paspati has afforded no comparison, we have had
recourse to the German Gypsy dialect as given by Dr.
Liebich in his "Die Zigeuner," etc., published in German,
at Leipzig, in 1863. Further than this, we have in few
instances deemed it advisable to attempt anything that
can be more strictly called Etymology, as we could add
nothing original in this respect to the labours of Dr. Pott,
Dr. Paspati, and Sr. Ascoli, who have appended to almost
every word the oriental word or words akin to it.

The comparisons thus made will, it is hoped, add an
additional interest to our work, as showing the resemblance
and difference in the two dialects, Turkish and English, after so long a separation as four centuries. We say four centuries, for Mr. Borrow in his "Lavo-lil," p. 212, asserts that the Gypsies first made their appearance in England in 1480, though we are not aware of his authority.

To those who, like M. Bataillard ("Les derniers travaux relatifs aux Bohémiens dans l'Europe orientale," Paris, 1872, pp. 47—53), lean to the theory of a long residence of the race in Turkey prior to a westerly drifting of these nomads, this comparison has, we venture to think, much to commend itself.

ORTHOGRAPHY.

To assist the pronunciation, we have endeavoured to adhere to a phonetic orthography, based on the Glossic system invented by Mr. A. J. Ellis, and used by the English Dialect Society and others.

In it the vowel sounds are expressed and pronounced as follows:—

\[
\begin{align*}
Ai & \text{ as in } Bait. \\
a & \text{ as in } Gnat. \\
aa & \text{ as in } Baa. \\
au, aw, & \text{ as in } Caul, caw. \\
\text{Final } e & \text{ as ai in } Bait. \\
ee & \text{ as in } Beet. \\
\text{ } e & \text{ as in } Net. \\
ei & \text{ as in } Height. \\
i & \text{ as in } Knit. \\
o & \text{ as in } Coal. \\
oo & \text{ as in } Cool, or foot. \\
oi & \text{ as in } Foil. \\
ou & \text{ as in } Foul.
\end{align*}
\]

It must be borne in mind, however, that these sounds, and more especially the \( u \) sounds, vary according to the county or district of which the individual is a native.

As to the consonants, the majority are pronounced as in English. We have discarded altogether the ambiguous \( c, \)
and substituted $k$ or $s$, according as $c$ would take the hard or soft sound. Throughout the book

$Ch$ is to be pronounced as in *Church*.

$Sh$ 

$G, gh$ 

$F$ 

$Dj, dg$

Besides these, there is a deep guttural sound, which we have represented by $\chi$, the sound being nearly that of $ch$ in German.

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ACCENT.

In the Turkish dialect, the accent is usually on the last syllable; but if the word is inflected, or liable to inflection, the accent is placed on the first syllable of the inflection, e.g.,

$Bar-\ddot{o}$, great. Gen. $bar-\ddot{e}skoro$; pl. $bar-\ddot{e}$.

$Besh\ddot{a}va$, I sit; $besh-\ddot{e}la$, He sits.

Relics of this system are found in the old dialect of this country, e.g.,

$Baur\ddot{o}$, great; pl., $baur\dot{e}$.

$Besh\ddot{o}va$, I sit; $besh-\ddot{e}la$, He sits.

Words too ending in -$\ddot{engro}$, -$\ddot{eskro}$, (elsewhere shown to be inflections,) invariably take the accent on the first syllable of those terminations, in both the old and new dialects.

In the new dialect, dissyllables and trisyllables take an accent on the first syllable, and words of four or five syllables take an accent on the first and third, e.g.,

$Bai\ddot{ro}$, great

$B\ddot{e}ngalo$, diabolic

$B\ddot{e}sh\ddot{to}$, saddle

$Br\ddot{isheno}$, rainy
GYPSY GRAMMAR.

Béroméngro, sailor  Sóvolóhólen, oath  
Bóshoméngro, fiddler  Tásserméngri, frying-pan

The above are only general rules. There are several exceptions.

LETTER CHANGES, ELISIONS, ETC.

Interchanges of certain letters, initial or otherwise, frequently occur in Gypsy words, but always according to established rules, and this must be remembered in tracing their derivations.


Examples.

K and H.  
Kol, Hol, eat.  Kótcher, Hótcher, burn.
K and P.
Chúkni, Chúpni, whip.
K and T.
Kúshni, Túshni, basket.  Kam, Tam, sun.
Koóshko, Koóshto, good.
K and F.
Járifa, Járika, apron.
K and χ.
Yárduka, Jorjóxa, apron.
χ and F.
Jorjóxa, Jorjófa, apron.
F and S.
Wáfedo, Wáseleo, bad.  Násfelo, Náfelo, ill.
Sh and Dj.
Kaish, Kaidj, silk.  Minsh, Mindj, pudendum muliebre.
LETTER CHANGES, ELISIONS, ETC.

Sh and Ch.

J and Y.

D and B.
*Loôdnî, Loôbnî*, harlot.

B and V.

V and W.

L, M, N, R.

The English Gypsies are in the frequent habit of confounding the liquids; and Mr. Borrow has remarked the same of the Spanish Gitanos ("Zincali," vol. ii., p. 4, preceding vocab.) According to Gilchrist ("Hind. Dict." vol. ii., 1790, p. 489), the natives of Hindustan so confuse the use of the liquids L, N, and R, that it is often difficult to say which of those letters ought to be adopted in spelling.

Besides this interchange of consonants, the Gypsies occasionally transpose them.

Examples.
*Sôvlohol, Sulverkon*, to swear.
*Doomêksno, for Doomêsk’no*, broken-backed.
*Sheréksno, for Sherêsk’no*, lawyer.

The dialect is also remarkable for its systematic elision of the letter *n* in certain words.

Examples.

<table>
<thead>
<tr>
<th>English</th>
<th>Turkish</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adré</td>
<td>Áadré</td>
<td>Into</td>
</tr>
<tr>
<td>Aglál</td>
<td>Ánglál</td>
<td>Before</td>
</tr>
</tbody>
</table>
Of the full forms, Mr. Borrow, in his "Lavo-lil," supplies us with ando, anglo, manro, manreckly, etc.

Similar instances of this elision could be adduced in other dialects, but, so far as we are aware, not to the same extent as in this.

ARTICLE.
DEFINITE.

Dr. Paspati ("Tchinghianés," 1870, p. 39) says the Turkish Gypsies have borrowed their article from the Greeks, and the Asiatic Gypsies have none; and further states that among the wandering tribes in Turkey the use of the article is less frequent than among the Christian (settled) Gypsies. Amongst the Turkish Gypsies, the article is—masculine o, feminine i in the nominative, and e masculine and feminine in all other cases, of the singular; and o masculine and feminine in the nominative, and e masculine and feminine in all other cases, of the plural.

The English Gypsies have a masculine definite article o, and feminine i, but now hardly ever employ any other than the English word the, which they, like other foreigners, often pronounce de. Their own article, however, is preserved in certain phrases which have been retained in common use, e.g.,

Paúdel i paáni, Over the water (transportation).
Dr. Bright, in his “Travels in Hungary,” Edinburgh, 1818, Appendix, affords the following examples, obtained from a family of Gypsies residing at Norwood:—

Pre si o kam, The sun is up.
Le o gri, Catch the horse.
O tasco wast, The right hand.
Dalo o giv, Gives the snow (it snows).

In some families, from analogy to English, o is indeclinable, being used wherever the occurs, and irrespective of gender or case.

The Definite article is frequently omitted altogether, e.g.,

Boshela jholokel, Barks (the) dog, for The dog barks.
Riserela giairo, Trembles (the) man, for The man trembles.
Choom see opré, (The) Moon is up.

INDEFINITE.

The English Gypsies invariably use the English word a for the indefinite article, and say, e.g., Mándi diks a giairo, not Mandi diks yek gairo, which would mean I see one man. In the old dialect this article is very frequently omitted entirely. Example, Dikéva giairo, I see a man.

NOUN.

GENDER.

Some of the nouns have a masculine termination in -o, and a feminine in -i. There are also masculine nouns and feminine nouns which end in a variety of consonants and vowels, but usually the gender is determined by that of the corresponding English word, e.g.,

Masculines in -o, with corresponding feminines in -i.

Chávo, boy              Cha(v)i, Chei, girl
Chiriklo, bird           Chirikli, bird
GYPSY GRAMMAR.

Gairo, man
Gaújo, male Gentile
Pirino, male sweetheart
Rákle, boy
etc.

Gáiri, woman
Gaúji, female Gentile
Pirini, female sweetheart
Ráklè, girl
etc.

Masculines in -o.

Bairéngoro, sailor
Baréngoro, stallion
Bökroméngoro, shepherd
Boóko, liver
Góno, sack
Kóko, uncle
etc.

Béébi, aunt
Bóoti, work
Chóori, knife
Kánni, hen
Kekávni, kettle
Múmbli, candle
etc.

Feminines in -i.

Béébi, aunt
Bóoti, work
Chóori, knife
Kánni, hen
Kekávni, kettle
Múmbli, candle
etc.

Masculine.

Chóovikóvn, wizard
Greí, horse
Gróo, bull
Joókél, dog
Králís, king
Manóosh, man
Rom, husband
etc.

Chóofhóvn, witch
Grásni, mare
Gróvní, cow
Joókli, bitch
Králissi, queen
Manóóshni, woman
Rónni, wife
etc.

Feminine.

Chóovikóvn, wizard
Greí, horse
Gróo, bull
Joókél, dog
Králís, king
Manóosh, man
Rom, husband
etc.

Irregular.

Dad, father
Pál, brother
Reí, gentleman
Deí, mother
Pen, sister
Ráunni, lady.

DECLENSION.

To illustrate the declension, examples, from pp. 50, 51, of Dr. Paspati’s “Tchinghianés,” are subjoined.

SINGULAR.

Nom. O raklò, the boy
Gen. e raklèskoro, of the boy
Acc. e raklès, the boy
1st Dat. e raklèste, to the boy
2nd Dat. e raklèske, in the boy
Instr. e raklèsa, with the boy
Abl. e raklèsar, from the boy
Voc. e raklèya, Boy!

I raklì, the girl
e raklìákoro, of the girl
e raklìá, the girl
e raklìâte, to the girl
e raklìáke, in the girl
e raklìása, with the girl
e raklìátar, from the girl
e raklìé, Girl!

Ráí, lord
raíeskoro
raíès
raíèste
raíeske
raíèsa
raíèstar
rdia
The inflections preserved in the English Gypsy dialect may be classed as follows:

**Singular.**

Genitive, -éskoro (plural, -éngoro).

A great peculiarity of this dialect is the large number of words ending in -éskro, -méskro, -óméskro; -éngro, -méngro, -óméngro. These endings were originally genitive forms, as will be gathered from the above declensions, but are now added to verbs and adjectives, as well as nouns, and thus form nouns denoting an agent, or possessor, the termination -o being masculine, and -i feminine or neuter, though these rules of gender are honoured more perhaps in the breach than the observance.

Examples.

**-éskro.**

Baréskro-grei, stallion, from bar, stone; grei, horse.

**-méskro.**

Pógerméskri, hammer, from póger, to break.
Sásterméskro, blacksmith, sásté, iron.

**-óméskro.**

Chtnoméskro, chopper, from chin, to cut.
Póronoméskro, miller, pórno, flour.
Yógoméskro, fire-range, gun, yog, fire.

**-éngro.**

Baréngro, stallion, from bar, stone.

**-méngro.**

Tátterméngro, fryingpan, from tátter, to heat.
Bókoroméngro, shepherd, bókoro, sheep.
GYPSY GRAMMAR.

-oméngro.

Chinoméngro, hatchet, from chin, to cut.

Sometimes the forms -éndri and -iméngeri occur, e.g.,

Kótöréndri, fragment, from kótör, piece.
Mütér-iméngeri, tea, " múter, urine.

Dr. Paspati remarks, in a letter to Dr. Smart, "your -engro, or -méngro, is our (Turkish Gypsy) -koro, rendered -ngoro by the nasal n. Your bokoroméngro, a shepherd, is here (Constantinople) bakréskoro; pl. bakréngoro, a shepherd of many sheep, bakrénghere, shepherds of many sheep."

From the above examples, and others to be found in the vocabulary, it would appear that the n is euphonic, and was originally added to nouns ending in vowels; and that the termination -méngro, which was thus formed, was sometimes with and sometimes without, the preceding vowel, attached to other roots as a termination denoting an agent, or possessor, and equivalent to the English termination -er.

Besides -éskro, etc., there are, in the English Gypsy dialect, the terminations -ésko and -ésto, in common use, both as genitives singular and adjectival terminations.

These may have arisen from a gradual confusion of the inflections for the genitive masculine (éskoro), and first and second Datives masculine (éste and éské) in the singular (see declension above), due to the influence of the idiom for possession " Dobva stárdi see lésti," That hat is to him, = That hat is his, or That is his hat.

Examples.

-éskro.

Béréskro-grei, stallion, from bar, stone; grei, horse.

-ésko.

Béngesko-tem, hell, from beng, devil; tem, country.
Mi-dióvetésko-dood, moon, " Mi-dióvével, God; dood, light.
Dásko tan, mother's tent, " Dei, mother; tan, tent.
Réiesko-kair, gentleman's house, " Rei, gentleman; kair, house.

(Bright) O tascho wasteskee wангесто, The finger of the right hand.
-ésto.

Chiriklésto kair, birdcage, from chiriklo, bird; kair, house.
Gádesto-bei, shirt-sleeve, ” gad, shirt; bei, sleeve.
Gréiesto-kóppa, horserug, ” grei, horse; kóppa, blanket.

Sometimes the forms -mésto and -omésto occur, from analogy to the forms -méskro, -oméskro, e.g.,

Póronmésto, miller, from pórho, flour.
Pógeromésto, hammer, ” póger, to break.

The genitive is, however, usually formed by adding 's to the nominative, as in English, e.g.,

Mi-doóvel's-dívvus, Christmas; lit. my god's day.

We have not been able to meet with any example of the feminine genitive form -ákoro.

Accusative: -és.

The only example we have heard is pálla koorokéss, after Sunday.


Datives: 1st, -éste; 2nd, éskë.

Dr. Bright gives the following example: "Deh acove a gresti giv chi," Give to this horse corn, girl. See also remarks on the terminations -ésko, and ésto, under the head of genitive.

Instrumental: -ésa.

According to Pott, vol. i., p. 192, the instrumental case of
dewel, god, is deweleha, with god—the -eha representing -esa ($h = s$ in some continental Gypsy dialects). Mr. Borrow, in “Lavengro,” vol. i., p. 186, edit. 1851, has put “Chal devlehi,” Go with God = good-bye, into the mouth of an English Gypsy. We have ourselves met with no examples of this inflection amongst nouns, though examples will be observed amongst the pronouns.

Vocative: -eya, -a, -e.

The only instances apparently extant in this dialect are Déia, Mother! and Réia, Sir!

**Plural.**

Nominative: -é.

1. The few who still retain a knowledge of the old dialect, sound the nominative plural of nouns ending in -ô in the singular, with an accent on the final syllable, which they pronounce -é.

The most ordinary instances are the plurals of the common words gairo, man, and chòrodo, mumper or tramp; plural gairé, men; chòrodoé, mumpers or tramps.

Many other instances will be found in the vocabulary, e.g.,

<table>
<thead>
<tr>
<th>ENGLISH GYPSY</th>
<th>TURKISH GYPSY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bókro, sheep</td>
<td>Pasp. bakré.</td>
</tr>
<tr>
<td>Pétró, foot</td>
<td>Pétré, feet</td>
</tr>
<tr>
<td></td>
<td>Pélè, q.v.</td>
</tr>
</tbody>
</table>

2, 3. The plurals of other nouns end in -aw, or -yaw, equivalent respectively to -á and -iá, of the Turkish Gypsy dialect, and less correctly represented by -or and -yor, there being no true r sound in the syllable. The difference, however, between -aw and -or, -yaw and -yor, in ordinary English, is almost, if not quite, imperceptible.

Examples.

<table>
<thead>
<tr>
<th>ENGLISH GYPSY</th>
<th>TURKISH GYPSY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Grei, horse</td>
<td>Gréiaw</td>
</tr>
<tr>
<td>Hev, hole</td>
<td>Héviyaw</td>
</tr>
<tr>
<td></td>
<td>Graiá</td>
</tr>
<tr>
<td></td>
<td>Kheviá</td>
</tr>
</tbody>
</table>
ENGLISH GYPSY.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nei, nail</td>
<td>Néiaw</td>
</tr>
<tr>
<td>Pen, sister</td>
<td>Pén yaw</td>
</tr>
<tr>
<td>Vast, hand</td>
<td>Vástaw</td>
</tr>
<tr>
<td>Yok, eye</td>
<td>Yókaw</td>
</tr>
</tbody>
</table>

TURKISH GYPSY.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neiá</td>
<td></td>
</tr>
<tr>
<td>Peniá</td>
<td></td>
</tr>
<tr>
<td>Vastá</td>
<td></td>
</tr>
<tr>
<td>Yaká</td>
<td></td>
</tr>
</tbody>
</table>

4. More frequently, however,—and this is becoming the general rule,—the nominative plural is formed by the addition of s, as in English, e.g.,

- Pen, sister; Pens, sisters.
- Vast, hand; Vasts, hands.
- Yok, eye; Yoks, eyes.

5. Sometimes two forms are combined, e.g.,

- Bar, stone; Báryaws, stones.
- Poov, field; Póovyaws, fields.
- Ran, rod; Rányaws, rods.

Genitive: -égoro.

See remarks on the genitive singular.

Examples.

Rookénghi, or Rookéngri Chóyas (Wester), The coats of trees,—i.e., leaves. Shushénghi hévyaw, Rabbit-burrows.

Accusative: -én.

We have not met with any examples.

Dative: 1st, -énde; 2nd, -énghe.

The only instance that has occurred to us is, "Yov see tárderin' shélo kotoréndi," He is pulling rope to pieces, i.e., He is picking oakum.

Instrumental: -éndja; Ablative: -éndar.

These cases are apparently obsolete, unless gáver in the following sentence may be regarded as an ablative: Méndi jalyek gáver káter wáver, We go from one town to another.

Vocative: -ále.

This inflection is, so far as we know, only retained in the word choovále, mates; a word which has a variety of modifications of sound, and is by no means uncommon.
Locative.

Dr. Paspati (p. 57) says, “Sometimes one hears the locative case, which probably existed formerly in the tongue,” and quotes from p. 108 of Burns’ Essay: “The termination of the locative e is the same in the two tongues,” i.e. in Sanscrit and Pali, and amongst other examples mentions keré (djal keré, he goes home), which in the English Gypsy dialect would be, e.g., you jals kéri, he goes home, or, you see ghilo keré, he is (has) gone home. Dr. Paspati adds that the abverbs andre’, inwardly, opré, above, telé, below, are in the locative case. These forms are preserved in the English adré, in, opré, upon, talé, down.

Sometimes nouns appear to have been formed from the past participles of verbs, e.g.,

<table>
<thead>
<tr>
<th>ENGLISH DIALECT.</th>
<th>TURKISH DIALECT.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Béshto, saddle</td>
<td>from besh, to sit.</td>
</tr>
<tr>
<td>Bóshno, cock</td>
<td>“ bosh, to crow.</td>
</tr>
<tr>
<td>Diklo, handkerchief</td>
<td>“ dik, to see.</td>
</tr>
<tr>
<td>Moolo, ghost</td>
<td>“ mer, to die.</td>
</tr>
<tr>
<td>Besháva, p. part. beshtó.</td>
<td></td>
</tr>
<tr>
<td>Basháva, ” bashnó.</td>
<td></td>
</tr>
<tr>
<td>Dikáva, ” dikkó.</td>
<td></td>
</tr>
<tr>
<td>Meráva, ” muló.</td>
<td></td>
</tr>
</tbody>
</table>

**DIMINUTIVES.**

Dr. Paspati (p. 45) states that the Turkish Gypsies form, from almost all nouns, in imitation of the Turks and Greeks, diminutives in -oró, as well as some in -tchó, a form borrowed from the Bulgarian language.

The English Gypsy dialect has one example at least of the latter form, viz., bókocho, lamb, from bókoro, sheep.

Perhaps Dr. Bright’s "chaori, female children,” and our chavori, chicken, are examples of the other form.

**ABSTRACT NOUNS.**

Dr. Paspati (p. 47) says, “Abstract nouns are formed from verbs, adjectives, and nouns” (p. 46); “they are very numerous, and always end in be or pe.” He gives, amongst other examples,—
NOUN.

TURKISH GYPSY.

From verbs,  
Astariibé, prize,  
Djijé, life,  
Meribé, death,  
from astaráva, I seize.  
,, djijáva, I live.  
,, meráva, I die.

From adjectives,  
Mättiipé, drunkenness,  
Barvalipé, wealth,  
Kalipé, blackness,  
Nasafilibe, illness,  
Tchatchipé, truth,  
,, mattó, drunk.  
,, barvaló, rich.  
,, káló, black.  
,, nasafaló, ill.  
,, tchatchó, true.

From nouns,  
Benghipé, devilry,  
Rupuibe, silversmith |  
trade,  
Trushuibe, thirst,  
,, beng, devil.  
,, rup, silver.  
,, trush, thirst.

He adds that inflections of these nouns are rare, but that the instrumental case shows that primitively they ended in pen.

In the English dialect, also, abstract nouns are formed from verbs, adjectives, and nouns, and retain the primitive endings of pen or ben, e.g.,

From verbs,  
Stáriben, prison,  
Mójóben, life,  
Mériiben, death,  
,, jiv, to live.  
,, mer, to die.

From adjectives, Móttoiben, drunken- }  
ness,  
Bárvalipen, wealth,  
Káitópen, blackness,  
Náfilópen, illness,  
Táitchipen, truth,  
,, náítá, drunk.  
,, bárvalo, rich.  
,, káitó, black.  
,, náfiló, ill.  
,, táitchó, true.

From nouns,  
Choómaben, kissing,  
Bréedópen, breed,  
,, choóma, kiss, n. and v.  
,, breed (Eng.), n. and v.

The English Gypsy dialect has, in analogy to the English language, many compound nouns formed by the union of nouns with verbs, adjectives, and nouns, e.g.,

Kanéngri-moosh, gamekeeper,  
Kaiili-raüni, turkey,  
Lólo-máctá, herring,  
Mëca-stó-bar, milestone,  
Moosh-chóvi, boy,  
Poökering-kosht, signpost,  
from kanéngri, hare; moosh, man.  
,, kaiili, black; raüni, lady.  
,, lólo, red; máctá, fish.  
,, mëca, mile; bar, stone.  
,, moosh, man; chóvi, child.  
,, poökering, telling; kosht, post.
Pőrni-raũni, swan, from pőrni, white; raũni, lady.
Stimmering-boōdega, pawnshop, " stimmering, pawning; boōdega, shop.
Tátto-pañi, spirits, " tátto, hot; pañi, water.

PUNNING APPELLATIVES.

The English Gypsies have manufactured and adopted a class of words which are essentially of the nature of puns. They consist of words in which a fancied resemblance of sound in English has suggested their translation into Romanes.

The German Gypsies have done the same, as will be seen on referring to p. 91 of Dr. Liebich's "Die Zigeuner," Leipzig, 1863, where amongst other instances he mentions—Vienna, gwinakro foro (honey town),—German Wien, Vienna, sounding like the German Gypsy word gwīn, honey.

The following are examples of this practice by English Gypsies:
—
Bēngesko-mel, Devil's Die, for Devil's Dyke, Cambridge-shire.
Boōko-pañi-gav, Liver-water-town, for Liverpool.
Kālesko-tem, Cheese-country, for Cheshire.
Kāuló-pañi, Black-water, for Blackpool, Lancashire.
Lālo-gav, Red-town, for Reading.
Lālo-peēro, Red-foot, for Redford.
Mēilesto-gav, Donkey's-town, for Doncaster.
Moōshkeni-gav, Man-town, for Manchester.
Pōbesko-gav, } A-norange-town, for Norwich.
Pōbomuski-gav,}
Woōdrus-gav-tem, Bed-town-country, for Bedfordshire.

DESCRIPTIVE APPELLATIVES.

They have also invented another class of words, nearly related to the last, and descriptive of some actual or fancied peculiarity.

Examples.
Chōbresto-gav, knife-town, for Sheffield.
NOUN.

Chórkeno-tem, Grassy-country, } Yorkshire.
Bárvalo-tem, Rich-country, }
Kaúlo-gav, Black-town, Birmingham.
Lávines-tem, Wordy-country, Wales.
Pédro-délín-tem, Foot-kicking-country, Lancashire.
Póbesko-peeméskri-tem, Apple-drink-country, Herefordshire.
Póxtan-gav, Cloth-town, Manchester.
Távesto-gav, Cotton (thread)-town, Manchester.
Túlo-mas-tem, Fat-meat-country, Lincolnshire.

etc. etc. etc.

The following tribes have punning appellatives in Rómanes:—

Cooper—Wardéngro.
Gray—Bal.
Herne—Mátcho.
Lee—Póbroum.
Lovell—Kómomeskro, Kómelo, pl. Kómynaws.
Pinfold—Pándoméngro.
Smith—Petáléngro.
Stanley—Baróngro.
Taylor—Sivoméngro.
Young—Tárno.

To these Mr. Borrow, in his "Lavo-lil," adds Rossarmescro, Herne (Duck, for Heron), and Choóma-nísto, Buss (i.e., kiss)-well, Choómoméngro, Busser (i.e., kisser), for Boswell. Both of these terms are, so far as we can find, unknown in the North, which is the more remarkable as the Hernes and Boswells are the chief tribes in the northern counties.

Nouns peculiar to this Dialect.

Of these, the following appear to be the most remarkable and in commonest use:—


**VARIOUS TERMINATIONS.**

Class 1. -ama, -amus, -imus, -omus.

*Bitchama*, sentence; *Rókamus*, speech; *Kérimus*, battle; *Tárnomus*, youth.
ADJECTIVE.

Class 2. -árus, -erus, -ero.
Monkárus, monkey; Rushárus, rush; Westárus, Sylvester; Bósherus, cough; Bóshero, fiddler.

Class 3. -ári, -i.
Besomári, besom-makers; Burk-ári, breasts; Foochári, fern; Rushári, rushes; Bluelegi, bluelegs; Nuti, nuts.

Class 4. -er.
Bár-er, stone; Gád-er, shirt; Róok-er, tree.

Class 5. -us, -os.
Bostárdus, bastard; Fáirus, a fair; Hánikos, a well.

Class 6. -um.
Goóshum, throat.

Of these terminations, -mus (1) appears in many words to be equivalent to the termination -pen, or -ben; -ári (3) is probably the plural form of -árus (2), and the two forms -árus, -ári, may owe their origin perhaps to the termination -oro (see DIMINUTIVES); -us, mus, etc., are apparently cant terminations.

ADJECTIVE.

Adjectives, in the singular, almost invariably end in -o or -i, which are respectively masculine and feminine terminations, e.g.,

<table>
<thead>
<tr>
<th>Masculine</th>
<th>Feminine</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baúro</td>
<td>Baúri</td>
<td>Great</td>
</tr>
<tr>
<td>Chiklo</td>
<td>Chikli</td>
<td>Dirty</td>
</tr>
<tr>
<td>Choóro</td>
<td>Choóri</td>
<td>Poor</td>
</tr>
<tr>
<td>Rímkeno</td>
<td>Rímkeni</td>
<td>Pretty</td>
</tr>
<tr>
<td>Roópno</td>
<td>Roópni</td>
<td>Silver</td>
</tr>
</tbody>
</table>

These terminations are even added to English adjectives, e.g.,

Dear-i dei, dear mother.
Fine-o péios, first fun.
The Gypsies in Germany do the same, as is shown in the following example taken from Pott:

_Bunto bakro, ein buntes Schaf_, a spotted sheep.

An instance in which a German word, with the normal Gypsy adjectival termination, appears prefixed to a Gypsy noun, occurs in the English Gypsy dialect, viz.,

_Stiffo-pal_, brother-in-law (stief-bruder).

_Stiffl-pen_, sister-in-law (stief-schwester).

We have also in this dialect what seems to be an example of a French word similarly treated, viz.,—

_Bitti chei_, little girl (petite fille).

For the plural, those who speak the ordinary dialect apparently prefer the termination _-_i, and the very few who speak the old dialect make use of _-_l.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chiklo drom, dirty road</td>
<td>Chikli drón law, dirty roads (ordinary dialect).</td>
</tr>
<tr>
<td>Chhoro gatro, poor man</td>
<td>Chhore gaire, poor men</td>
</tr>
<tr>
<td>Podro gairo, old man</td>
<td>Pooré gaire, old men</td>
</tr>
<tr>
<td>Waver bokro, another sheep</td>
<td>Waveré bokré, other sheep</td>
</tr>
</tbody>
</table>

The following examples will illustrate the agreement between adjectives and nouns. The rule is, however, constantly violated by every Gypsy.

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baúro rei, great gentleman</td>
<td>Pobi dei, old mother</td>
</tr>
<tr>
<td>Baúro padni, great water</td>
<td>Rinkeni rákli, pretty girl</td>
</tr>
<tr>
<td>Káisheno diklo, silk handkerchief</td>
<td>Roóbni roi, silver spoon</td>
</tr>
</tbody>
</table>

Many of the adjectives in common use are almost pure Hindostani, Sanscrít, or Persian (vide Paspati, p. 59), e.g.,

<table>
<thead>
<tr>
<th>English Gypsy Adjective</th>
<th>Oriental representative</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baúro</td>
<td>Bura, Hind.</td>
<td>Great</td>
</tr>
<tr>
<td>Bókolo</td>
<td>Bhooka, Hind.</td>
<td>Hungry</td>
</tr>
<tr>
<td>Kaúlo</td>
<td>Kala, Hind.</td>
<td>Black</td>
</tr>
<tr>
<td>Koóbshko</td>
<td>Khoosh, Pers.</td>
<td>Good</td>
</tr>
<tr>
<td>Lólo</td>
<td>Lal, Pers.</td>
<td>Red</td>
</tr>
</tbody>
</table>
### ADJECTIVE.

<table>
<thead>
<tr>
<th>English Gypsy Adjective</th>
<th>Oriental representative</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lóng</td>
<td>{Lung, Pers.}</td>
<td>Lame</td>
</tr>
<tr>
<td>Mbólo</td>
<td>{Mooa, Hind.}</td>
<td>Dead</td>
</tr>
<tr>
<td>Mbóto</td>
<td>Muttu, Sans.</td>
<td>Drunk</td>
</tr>
<tr>
<td>Névo</td>
<td>Nuvo, Sans.</td>
<td>New</td>
</tr>
<tr>
<td>Nóngo</td>
<td>Nunga, Hind.</td>
<td>Naked</td>
</tr>
<tr>
<td>Popró</td>
<td>Boorha, Hind.</td>
<td>Old</td>
</tr>
<tr>
<td>Shírilo</td>
<td>Seera, Hind.</td>
<td>Cold</td>
</tr>
<tr>
<td>Shoóko</td>
<td>Sookha, Hind.</td>
<td>Dry</td>
</tr>
<tr>
<td>Tátto</td>
<td>Tutta, Hind.</td>
<td>Hot</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Some adjectives are formed from Gypsy nouns by adding -no or -lo, e.g.,

<table>
<thead>
<tr>
<th>NOUN.</th>
<th>ADJECTIVE.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chik, dirt.</td>
<td>Chik-lo, dirty.</td>
</tr>
<tr>
<td>Kaish, silk.</td>
<td>Kaishno, silken.</td>
</tr>
<tr>
<td>Roop, silver.</td>
<td>Roópno, silver.</td>
</tr>
</tbody>
</table>

Dr. Paspati, p. 60, says, “The greater number of Turkish Gypsy adjectives end in -lo.” More than half the adjectives in the English Gypsy dialect end in -lo or -no, e.g.,

- **-lo**, m.; -li, f.
  - Bálli, hairy: Joboli, lousy
  - Bárvalo, rich: Kaúlo, black
  - Bengalo, wicked: Kómeio, loving
  - Bôkalo, hungry: Moblo, dead
  - Choóralo, bearded: Násfalo, ill
  - Godllo, sweet: Peéldo, drunk

- **-no**, m.; -ni, f.
  - Hóíno, angry: Kóshno, wooden
  - Jóbwi, female: Moóshkeno, male
  - Káishno, silken: Párno, cloth
  - Klno, tired: Páíno, white

Some few end in -do, e.g.,

- Kíndo, wet: Kérodo, blind
- Póndo, full, etc.
These last in general have meanings akin to past participles; though the division between adjectives in -to, -no, -do, and past participles with the same terminations, is by no means distinct.

Others have various terminations.

We have also adjectives in -sco, -sto, formed from the genitive singular, e.g.,

Králisko, royal, from krális, king.
Vénesko, relating to winter, from ven, winter.

[See remarks on the declensions of nouns, p. 14.]

We have several adjectives, in the very commonest use, which seem to be almost peculiar to the English Gypsy dialect, e.g.,

Koňško, good (Persian, koosh).

The word occurs in Dr. Pott’s work, but is taken from English sources. M. Böhtlingk, in “Mélanges Asiatiques,” tome ii., 2me livraison, 1854, has känsto, good. Dr. Paspati says, in a letter to Dr. Smart, “This word (koňško) is unknown to me.”

The word Latscho, or Laczo, takes its place in most dialects,—e.g., instead of Koňško dívus, Good day, one would say Latscho dives.

Almost all English Gypsy vocabularies contain the word:

Bright—Coshko, kosliko (? li for h).
Harriot—Kashto, kashko.
Irvine—Kooshka.
Borrow—Kosgo, kosko, koshto, kushto.
Hubert Smith—Cushty.
Leland—Kushto, etc.

Another adjective which appears peculiar to this dialect is

Rinkeno, pretty.
Mr. Hubert Smith, in his "Tent Life with English Gypsies in Norway," London, 1873, p. 332, says, "In the Italian Gypsy, it (rankny) is pronounced rincano." This assertion may perhaps be accounted for on referring to Predari, "Origine e Vicende dei Zingari," etc., 8vo, Milan, 1841 (see "Tent Life," etc., p. 165), for Predari has taken words from Kogalnitschan's "Esquisse sur l'hist., et la langue des Cigains," 8vo, Berlin, 1837 (see Pott, i. 25), and Kog. contains many English Gypsy words and phrases taken from Roberts.*

The word for pretty, on the Continent, is,—Liebich, Schukker; Paspati, Sukár, Shukár; Pott, Schakker, Szukar, etc., which is represented in this dialect by Shookár, an adverb meaning gently, nicely, easily.

Rinkeno is represented in most of the English Gypsy vocabularies:—

Bright—Richini.
Harriot—Rickeno.
Borrow—Rinkeno, rikkeni.
Hubert Smith—Rankny.
Leland—Rikkeno, rinkeni, rinkni.

Another of these adjectives is

Vásavo, bad, evil.
The pronunciation varies slightly with individuals. The word may be spelt wásedo, wáfedo, or wáfro.

The only word resembling these is Borrow's Spanish Gypsy basto, adj., evil, which is apparently connected with his bastardo, s.a., affliction, evil, prison.

Most of the English vocabularies represent this word, e.g.,

* This theory of the origin of rincano via Kogal is strengthened by the statement ("Tent Life," p. 479,) that "the French Gypsies use wuddress for bed," whereas there is no w in the French alphabet, but "wuddress, lit" occurs in Kogal., who wrote his book in French, and rincana, and wuddress, both occur in Roberts.
Bright—Waffro.
Harriot—Vasavo, vesavo.
Borrow—Vassavo, vassavy, vassavie, wafudo, wafodu, wafudupénes (sins).

Leland—Vessavo, wafro, wafri, wafrodearer (worse).

A fourth peculiar adjective is

Bitto, little.

Mr. Hubert Smith, p. 527, quotes bittan as Norwegian Gypsy for little, according to M. Sundt.

It probably owes its origin to the French petit. The English bit, though corresponding with this adjective in sound, is never synonymous with small. The English say indifferently "a bit of bread" and "a little bread"; and English Gypsies may perhaps have confused these two phrases, from the assonance of a bitto = a small, and a bit o' = a bit, or small piece, of.

The following forms occur in former collections:

Bryant—Bittu, bottoo.
Bright—Bitta, bitto.
Harriot—Bitta, biti, bite, beti, bete.
Borrow—Biti, beti.
Leland—Bitti.

Comparison.

The comparative degree is formed by adding -datr, -dår, or -dārio, to the positive. There seems to be no form for the superlative beyond the English methods of adding -est, or prefixing most, to either the positive or comparative,—in the former of which cases the feminine termination -i seems preferred to the masculine. At times the comparative is used as a superlative.
Examples.

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Baúro, great</td>
<td>Baúrodár</td>
<td>Baúrist, baurodárest, most baúrodar</td>
</tr>
<tr>
<td>Choóro, poor</td>
<td>Choórodár</td>
<td>Choórist, choorodárest</td>
</tr>
<tr>
<td>Poóro, old</td>
<td>Poórodár</td>
<td>Poorist, most poórodar</td>
</tr>
<tr>
<td>Tárno, young</td>
<td>Tárnódár</td>
<td>Tárnìest, most tarni</td>
</tr>
</tbody>
</table>

So boótoder too koméssa?  What do you want most?
O kolé so komóva feterdatr.  The things I want most.

These forms for the comparative are fast dying out, and giving way to English formations; they are, however, still in ordinary use in several families.

The Turkish Gypsies use a similar termination. Dr. Paspati, p. 56, gives

\[
\begin{align*}
\text{Baró, great} & ; & \text{Baredér.} \\
\text{Kaló, black} & ; & \text{Kaledér.} \\
\text{Tiknó, young} & ; & \text{Tiknedér.}
\end{align*}
\]

The comparative degree in Persian is formed by adding -tur or -tar, e.g.,

\[
\begin{align*}
\text{Door} & ; & \text{Doortur.}
\end{align*}
\]

Sometimes this degree in the English Gypsy dialect is formed irregularly, e.g.,

\[
\begin{align*}
\text{Koóshko, good} & ; & \text{Fétteredár, better.}
\end{align*}
\]

ADVERB.

Adverbs are formed from adjectives by adding -nes or -es, e.g.,

\[
\begin{align*}
\text{Bôngo, lame} & ; & \text{Bônges, lamely.} \\
\text{Choóro, poor} & ; & \text{Choórones, poorly.} \\
\text{Rómano, gypsy} & ; & \text{Rómanes, gypsily.} \\
\text{Tátcho, true} & ; & \text{Táchenes, truly.}
\end{align*}
\]

Some are formed irregularly, e.g., Koóshko, good; mishto, well. Mishto they use occasionally as an adjective, and say mishto divvus, good day.
GYPSY GRAMMAR.

The following examples are from Continental Gypsy vocabularies:

*Baro,* great; *Bares.*
*Latcho,* good; *Latches.*
*Tchulo,* fat; *Tchules.*

——

SOME ABSTRACT NOUNS

Are formed from adjectives, by adding *-pen* or *-ben.* [See remarks on the noun, p. 19.]

——

AUXILIARY VERB.

Dr. Paspati (p. 80) gives the following, as the inflection of the verb *to be,* in the Turkish Gypsy dialect:

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PRESENT</strong></td>
<td><strong>IMPERFECT</strong></td>
<td><strong>PRESENT</strong></td>
<td><strong>IMPERFECT</strong></td>
</tr>
<tr>
<td>Me <em>isóm,</em> I am</td>
<td>Amen <em>isám,</em> We are</td>
<td>Isómas</td>
<td>Isámás</td>
</tr>
<tr>
<td>Tu <em>isán,</em> Thou art</td>
<td>Tumen <em>isán,</em> Ye are</td>
<td>Isánas</td>
<td>Isánas</td>
</tr>
<tr>
<td>Ov <em>ist,</em> He is</td>
<td>Ol <em>ist,</em> They are</td>
<td>Isás</td>
<td>Isás</td>
</tr>
</tbody>
</table>

In the English Gypsy dialect, parts of this verb are not unfrequently employed in conversation, e.g.,

<table>
<thead>
<tr>
<th>SINGULAR</th>
<th>PLURAL</th>
<th>SINGULAR</th>
<th>PLURAL</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>PRESENT</strong></td>
<td><strong>IMPERFECT</strong></td>
<td><strong>PRESENT</strong></td>
<td><strong>IMPERFECT</strong></td>
</tr>
<tr>
<td>Shom</td>
<td>Shom, shem</td>
<td>Shó'mas, sas</td>
<td>Shúmas</td>
</tr>
<tr>
<td>Shan</td>
<td>Shan</td>
<td>Shánas</td>
<td>Shánas</td>
</tr>
<tr>
<td>See</td>
<td>See</td>
<td>Sas</td>
<td>Sas</td>
</tr>
</tbody>
</table>

A few examples will serve to show the use now made of this verb.

**PRESENT.**

*Kíno shom,* I am tired.
*Sar shan, pal,* How art thou, brother?
*Sar shan, choováli,* How are ye, mates?
*Só see,* What is it?
*Jinéla méndi shem akéi,* He knows we are here.
*Doósta Rómani-chálaw see akéi,* Many Gypsies are here.
IMPERFECT.

Mándi sas këker koödrno’dré mi mërippen, I was never beaten in my life.
Beeno shònas, I was born (Wester Bos.)
Too shànæs nàsflo, Thou wast ill.
Yov sas beëno agläl mándi, He was born before me.
Méndi shëmas wàfëdo, We were bad.
Wâverë sas wëlling, Others were coming.

It is also used in the sense of must, e.g.,

So shom te kerëw, What must I do? What am I to do?

It occasionally takes the meaning of have, a usage derived from the form Mándi see, To me there is, = I have (est mihi), e.g.,

Yov see a përno stärdi, He has a white hat.
Too shanæs trín grëtäw, Thou hadst three horses.

To be able, can (posse).

Mr. Borrow (“Romano Lavo-lil,” London, Murray, 1874, p. 18,) gives* astîs manguë, I can.
Wester Boswell uses the following forms, viz.: Sastîs, or Sustîs (can); Nastîs, or Nastîssa (cannot); Tastîs, or Tustîs (If I can). Liebich has Sasti (can), Nastî (cannot); but does not represent our third form. Paspati has the second form only, viz., Nasti and Nastîk (cannot).

Examples.

Sar sastîs te yek moosh dél? How can one man give?
Poókeróva toot, Rei, tastîs, I will tell you, sir, if I can.
Yov’ll kair toot tâtcho, tastîs, He will cure you, if he can.
Nastîs wantasóva, I cannot want.
“Hol doôva.” “Nastîssa.”—“Eat that.” “I cannot.”

* cf. Pasp., p. 48: Astî (As) it is.
According to various authorities, the German, Hungarian, and Turkish Gypsies have a peculiar conjugation of their own. The Gitanos of Spain assimilate their verbs to the Spanish conjugation. In this country the Gypsy dialect exhibits only remnants of the ancient mode of conjugating the verb, which now generally conforms to the English method in preference.

To elucidate the few remarks to be made on this point, specimens of the conjugation of the Turkish Gypsy verb, taken from pp. 87 and 89 of Dr. Paspati's recent work, are subjoined.

**Láva**, to take. **Keráva**, to make.

**Participle.**


**Gerund.**—**Kerindós**.

**INDICATIVE.**

**Present.**

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1</strong> Láva, or lav</td>
<td>Lása, las</td>
<td>Keráva, -rav</td>
<td>Kerása, -rás</td>
</tr>
<tr>
<td><strong>2</strong> Lása, ñlas</td>
<td>Léna, len</td>
<td>Kerésa, -rés</td>
<td>Keréna, -rén</td>
</tr>
<tr>
<td>Lésa, ñles</td>
<td></td>
<td>Keréla, -rél</td>
<td></td>
</tr>
<tr>
<td><strong>3</strong> Lálá, ñtal</td>
<td>Léna, len</td>
<td></td>
<td>Keréna, -rén</td>
</tr>
<tr>
<td>Léla, ñtel</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Imperfect.**

<table>
<thead>
<tr>
<th>Lávas</th>
<th>Lásas</th>
<th>Kerávas</th>
<th>Kerásas</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lásas</td>
<td>Lénas</td>
<td>Kerásas</td>
<td>Kerénas</td>
</tr>
<tr>
<td>Lélas</td>
<td>Lénas</td>
<td>Kerélas</td>
<td>Kerénas</td>
</tr>
</tbody>
</table>

**First Aorist.**

According to the Settled Gypsies.

<table>
<thead>
<tr>
<th>SINGULAR.</th>
<th>PLURAL.</th>
<th>SINGULAR.</th>
<th>PLURAL.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linióm, lióm</td>
<td>Liniám</td>
<td>Kerghióm</td>
<td>Kerghiám</td>
</tr>
<tr>
<td>Linián, lián</td>
<td>Linián</td>
<td>Kerghián</td>
<td>Kerghián</td>
</tr>
<tr>
<td>Liniás, liás</td>
<td>Liniás</td>
<td>Kerghiás</td>
<td>Kerghiás</td>
</tr>
</tbody>
</table>
According to the Wandering Gypsies.

<table>
<thead>
<tr>
<th>Verbo</th>
<th>Verbo</th>
<th>Aorist</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linb</td>
<td>Linam</td>
<td>Kerdm</td>
<td>Kerdm</td>
</tr>
<tr>
<td>Linn</td>
<td>Linan</td>
<td>Kerdn</td>
<td>Kerdn</td>
</tr>
<tr>
<td>Linas</td>
<td>Linas</td>
<td>Kerdas</td>
<td>Kerdas</td>
</tr>
</tbody>
</table>

Second Aorist.

According to the Settled Gypsies.

<table>
<thead>
<tr>
<th>Verbo</th>
<th>Verbo</th>
<th>Aorist</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linib</td>
<td>Linidm</td>
<td>Kerghidm</td>
<td>Kerghidm</td>
</tr>
<tr>
<td>Linidn</td>
<td>Linidn</td>
<td>Kerghidn</td>
<td>Kerghidn</td>
</tr>
<tr>
<td>Linidas</td>
<td>Linidas</td>
<td>Kerghidas</td>
<td>Kerghidas</td>
</tr>
</tbody>
</table>

According to the Wandering Gyysies.

<table>
<thead>
<tr>
<th>Verbo</th>
<th>Verbo</th>
<th>Aorist</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Linib</td>
<td>Linib</td>
<td>Kerdib</td>
<td>Kerdib</td>
</tr>
<tr>
<td>Linidas</td>
<td>Linidas</td>
<td>Kerdidas</td>
<td>Kerdidas</td>
</tr>
<tr>
<td>Linanas</td>
<td>Linanas</td>
<td>Kerdanas</td>
<td>Kerdanas</td>
</tr>
</tbody>
</table>

Future.

<table>
<thead>
<tr>
<th>Verbo</th>
<th>Verbo</th>
<th>Future</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kamalbva, -lbd</td>
<td>Kamalasa, -lds</td>
<td>Kamakerbva</td>
<td>Kamakerbsa</td>
</tr>
<tr>
<td>Kamalbba, -lbs</td>
<td>Kambalena, -lens</td>
<td>Kamakerbsa</td>
<td>Kamakerbsa</td>
</tr>
<tr>
<td>Kamalbba, -lll</td>
<td>Kamalena, -lens</td>
<td>Kamakerbela</td>
<td>Kamakerbena</td>
</tr>
</tbody>
</table>

Imperative.

<table>
<thead>
<tr>
<th>Person</th>
<th>Verbo</th>
<th>Verbo</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 Le, lo</td>
<td>Len</td>
<td>Ker</td>
</tr>
<tr>
<td>3 Me lel</td>
<td>Me len</td>
<td>Me kerel</td>
</tr>
</tbody>
</table>

Subjunctive.

Present.

<table>
<thead>
<tr>
<th>Person</th>
<th>Verbo</th>
<th>Verbo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Te lbdva, -lbdv</td>
<td>Te lbdsa, -lbdas</td>
<td>Te kerbdva</td>
</tr>
<tr>
<td>Te lbdba, -lbs</td>
<td>Te lbdena, -lbs</td>
<td>Te kerbdsa</td>
</tr>
<tr>
<td>Te lbdba, -lll</td>
<td>Te lbdena, -lll</td>
<td>Te kerbdla</td>
</tr>
</tbody>
</table>

In most instances the English Gypsy verb consists of the bare root, e.g.,
<table>
<thead>
<tr>
<th>English Gypsy</th>
<th>1st Pers. Sing., Pres.,</th>
<th>Turkish Gypsy</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chin</td>
<td>Tchin-áva</td>
<td></td>
<td>Cut</td>
</tr>
<tr>
<td>Jin</td>
<td>Djan-áva</td>
<td></td>
<td>Know</td>
</tr>
<tr>
<td>Kair</td>
<td>Ker-áva</td>
<td></td>
<td>Make</td>
</tr>
<tr>
<td>Kin</td>
<td>Kin-áva</td>
<td></td>
<td>Buy</td>
</tr>
<tr>
<td>Koor</td>
<td>Kur-áva</td>
<td></td>
<td>Fight</td>
</tr>
<tr>
<td>Mor</td>
<td>Mar-áva</td>
<td></td>
<td>Kill</td>
</tr>
<tr>
<td>Pen</td>
<td>Pen-áva</td>
<td>etc.</td>
<td>Say</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td></td>
<td>etc.</td>
</tr>
</tbody>
</table>

The few inflections still extant may be grouped as follows:

**INDICATIVE.**

**Present.**

1st pers., sing., -ov, -öva.

In deep Rómanes this termination is still used, not only for the present tense, but the future also, e.g.,

- *Andöva*, I bring *Döva,* } I give *Jinöva,* I know
- *Chinöva*, I cut *Delöva,* } I give *Jöva,* } I go
- *Chivöva*, I put *Höva,* I eat *Jalöva,* } I go
- *Diköva*, I see *Hötcheröva,* I burn *Kairöva,* I make
  etc. | etc. | etc.

The same termination is occasionally added to English verbs, e.g.,

- *Thinkasöva,* I think; *Wantasöva,* I want.

This form of -öva, or -öwva, is often contracted in rapid conversation, e.g.,

- *Parikräw,* or *Päriko toot,* Thank you.
- *Jinäw,* I know.
- *Law,* I take.

As comparisons of the old with the ordinary dialect, the following examples will serve:

- *Jöva mé,* I am going *Mándi’s jālin'*
- *Jinöva mé,* I know *Mándi jins*
A ‘v,’ which appears to be the remains of -āva, or rather of the lengthened form -avāva, is found in the English dialect annexed to the root of many of the commonest verbs:—

<table>
<thead>
<tr>
<th>Hindustani</th>
<th>Root</th>
<th>Turkish Gypsy</th>
<th>English Gypsy</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ro-na</td>
<td>Ro-</td>
<td>Ro-v-áva</td>
<td>Ro-v</td>
<td>Cry</td>
</tr>
<tr>
<td>See-na</td>
<td>See-</td>
<td>Si-v-áva</td>
<td>Si-v</td>
<td>Sew</td>
</tr>
<tr>
<td>So-na</td>
<td>So-</td>
<td>So-v-áva</td>
<td>So-v</td>
<td>Sheep</td>
</tr>
<tr>
<td>Dho-na</td>
<td>Dho-</td>
<td>To-v-áva</td>
<td>To-v</td>
<td>Wash</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

2nd pers., sing., -dsa, -ësa.

A few of the old Gypsies still use this form, pronouncing it -dsä, -ëssa, and frequently contracting it to -ds, -ës, e.g.,

Too jínësa, thou knowest; jása, goest; dikësa, seest; jivësa, livest; kairësa, or kësa, doest; komësa, or komés, lovest; shoonësa, hearest.

Too rókerása, or rókerás, thou speakest; poókerás, tellest.

Examples.

Jínësa too Westárus? Do you know Sylvester?
Komés too bállovás? Do you like bacon?

Jínöva, pal, sorkön koúvaw too poókerás mándi see tátcho,
I know, brother, everything thou tellest me is true.

3rd pers., sing., -ëIa, -él.

This termination is also in use at the present time, e.g.,

Boshëla, barks.                        Kairëla, makes.
Brishinëla (brishin-dëla), rains.      Nasherëla, loses.
Chivëla, puts.                         Rokerëla, talks.
Jála, goes.                           Trashëla, fears.
Kauëla, stinks.                       Vívëla (yiv-dëla), snows.

English Gypsy verbs, in the ordinary dialect, are frequently merely contracted forms of this termination. This is generally the case if the root ends in a vowel, or the liquid r, e.g.,
GYPSY GRAMMAR.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Dé-</td>
<td>Déla</td>
<td>Del</td>
<td>Give</td>
</tr>
<tr>
<td>Ja-</td>
<td>Jal</td>
<td>Fal</td>
<td>Go</td>
</tr>
<tr>
<td>Lé-</td>
<td>Lela</td>
<td>Lele</td>
<td>Get</td>
</tr>
<tr>
<td>Ker-</td>
<td>Kerela</td>
<td>Kel</td>
<td>Play</td>
</tr>
<tr>
<td>Kha-</td>
<td>Khola</td>
<td>Kol, hol</td>
<td>Eat</td>
</tr>
<tr>
<td>Mer-</td>
<td>Merela</td>
<td>Mel</td>
<td>Die</td>
</tr>
<tr>
<td>Per-</td>
<td>Perela</td>
<td>Pel</td>
<td>Fall</td>
</tr>
<tr>
<td>Ter-</td>
<td>Terela</td>
<td>Til</td>
<td>Hold</td>
</tr>
<tr>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
<td>etc.</td>
</tr>
</tbody>
</table>

Examples from the Old Dialect.

Yōi jinêla man, She knows me.
Yov jivêla pōsha mándi, He lives near me.
Yov peerêla mīsto, He walks well.

3rd pers., plur., -ena, -en.

The old dialect retains this termination, e.g.,

Chivêna, They put. Riggerêna, or riggerên, They carry.
Jinêna, They know. Wêna, or wen, They come.

Examples.
Kek nē jinêna yon, They do not know.
Chivêna yon kek gorgiokonês adré lêsti, They put no English in it (their talk).

PAST FORMS; vide Paspati's AORISTS.

There appears to be no distinction between the imperfect and aorists, but only one form for both.

1st pers., sing. and plur., -dôm, -ôm.

Bisserdôm, I forgot Hônjedôm, I itched
Diôm, I gave Kairdôm, I made
Deldôm, I gave Liôm, I took
Chidôm, I put Pedôm, I fell
Verb.

\[\text{Ghion, I went}\]
\[\text{Wooserdom, I threw}\]
\[\text{Hodbm, I ate}\]

Examples.
\[\text{Ghion mé, I went.}\]
\[\text{Ghion ménì, We went.}\]

These are contracted forms of past participles, \(+ shom\), as \(kairdo + shom = kairdóm\), I made; see Paspati.

2nd pers., sing. and plur., \(-án\).
\[\text{Lian, Thou hast got.}\]
\[\text{Ghian, Ye went.}\]
\[\text{Muterdán, Ye micturated.}\]

Examples.
\[\text{Sávo cheérus lián to aitch akéi, What time hast thou got to stay here (in prison)?}\]
\[\text{Muterdán too ti-kóker? Have you wet yourself?}\]

These are contracted forms of past participles \(+ shan\), as \(kairdo + shan = kairdán\), Thou hast done.

3rd pers., sing. and plur., \(-dás, -tás, -ás\).
\[\text{Chingadás, He tore.}\]
\[\text{Jivdás, He lived.}\]
\[\text{Diás, He gave.}\]
\[\text{Kairdás, He made.}\]
\[\text{Dookadás, He hurt.}\]
\[\text{Kindás, He bought.}\]
\[\text{Yon ghìás, They went.}\]
\[\text{Liás, He got.}\]
\[\text{Pendás, He said.}\]
\[\text{Mooktás, He left.}\]
\[\text{Yon jindás, They knew.}\]
\[\text{Pedás, He fell.}\]

\[\text{etc.}\]

These are contracted forms of past participles \(+ see\), as \(kairdo + see = kairdás\), He made.

Occasionally this termination is used for the 2nd person singular, somewhat in accordance with that person of the imperfect of Paspati’s conjugation, and in these cases sometimes takes a final ‘\(a\), e.g.,

\[\text{Bluserdás too? Hast thou forgotten?}\]
\[\text{Diktássa too? Did you see?}\]
3rd pers., plur., ē, formed from past participle plural.

\[ Yon \ hōdē, = \text{They ate} \]
\[ Yon \ pēdē, = \text{They fell} \] (Wester Bos.)

The following sentences, spoken by Sylvester Boswell, well illustrate the above forms, -ōm, -ān, -ās,—

\[ Diōm \ o \ bitto \ jōkēl, \ so \ hōdās \ o \ mas, \ o \ wāver \ dīvāus, \ too \ kindās. \]
I gave away the little dog, which ate the meat, the other day, thou boughtedst.

\[ Diōm \ les \ kātēr \ bitto \ tārno \ rei \ akēi, \ ta \ jīvēlā \ pōsā \ māndēi, \ and \ yōv \ līās \ les \ pārdēl \ o \ pānī kātēr \ Bōkō-pānī-gāv. \]
I gave it to a little young gentleman here, that lives near me, and he took it over the water to Liverpool.

\[ Too \ kairdān \ o \ mas? \]
Have you done the meat?

**Future.**

In the Turkish dialect this tense is formed, from analogy to modern Greek, by prefixing the verb kamāma, to wish, desire, etc. As already mentioned, the present tense in English Rómanes serves also for the future, the meaning being determined by the context, or accompanying circumstances.

**Example.**

\[ Dikōvā \ tālīa \ o \ hōtchiwītchī. \]
I will look after the hedgehog.

\[ Māndī \ latcōvā \ yek. \]
I will find one.

\[ Maurōvā \ ĭstī, \ ta \ mōrrov \ ĭstī. \]
I will slay it, and shave it.

\[ Yōscherōvā \ ĭstī. \]
I will clean it.

\[ Chivōvā \ ĭstī \ kātēr \ yōg, \]
I will put it to the fire,

\[ Ta \ kērav \ ĭstī, ta \ hōvā \ lēs \ mōnghī. \]
And cook it, and eat it myself.

**Sylvester Boswell.**

**Imperative.**

2nd pers., sing. The verbal root, as dik, see! kair, do!

Although the forms dē, give, and lē, take, exist, the English Gypsies generally use del and lel.

1st pers., plural.

According to Wester Boswell’s usage, this is formed by the addition of -ās to the root, with the accent on the added syllable.
Examples.

OLD DIALECT.  NEW.
J'ds ménghi, Let us go  Mook's jal
Dik-ás méndi, Let us look  Mook's dik
Latch-ás ménghi, Let us find  Mook's latch
Ker-ás ménghi, Let us make  Mook's kair

Harriot (see Pott, vol. i., p. 348) has the following examples:—

Ne pala! jas amego, (sic) ti chinnäs amege (sic) bete giv,
    Now mates, let us go, and let us cut a little corn.
Pāravāsa, Let us change.
Jas omingo, (sic) Let us go.

Pott (vol. i., pp. 346, 475) gives several instances taken by him from Puchmayer’s “Románi Czib” (Pott, vol. i., p. 20, Source 25), e.g., dschas, shas, and j'avas, let us go; dikkas and te dikas, let us see; ma das, do not let us give; and conjectures that the form is borrowed from the 1st person plural of the present conjunctive.

SUBJUNCTIVE.

The Turkish Gypsies form the present subjunctive by prefixing te to the present indicative. The English Gypsies do the same.

Examples.

The Beng te lel doóva Rei.  The Devil take that Gentleman. I'll put
    I'll chiv a chobri adřé his  a knife in his bloody heart. “The most
    ráttvali zee.  wishfullest thing as you can say against

The Beng te lel toóti.  any one.”  CHARLIE BOSWELL.

Beng te lel toot.  The Devil take you.  NED BOSWELL.

Delóva mééro lav káter mi-  Devil take you.
    Döövel you te jal káter  I will give my word (I will pray) to God
    youv.  that he may go to him.

Te wel teéro králísom.  May thy kingdom come.

Sylvester Boswell.
GYPSY GRAMMAR.

PARTICIPE.

Present.

They invariably use the English termination -ing, which they pronounce -en' or -in', e.g.,


Past.

It ends in -do, -no, or -lo, e.g.,

Chórdó, stolen, from Chor, to steal.
Dándó, bitten, " Dan, " bite.
Modkólo, left, " Mook, " leave.
Násherdó, lost, " Násher, " lose.
Pógerdo, broken, " Póger, " break.
Dikno, seen, " Dik, " see.

etc. etc.

In deep Rómanes the past participle ends in é in the plural, and is used for the 3rd person plural of the perfect. (See above.)

Some verbs are formed from past participles of verbs which are otherwise believed to be extinct in this dialect, e.g.,

And, to bring, vide andó, p. part. of Turk. Gypsy anáva.
Hinder, cacare, " khindó, " khláva.
Kísler, to ride, " uklistó, " ukliáva.

LOST VERBS.

Besides those last mentioned, there are other verbs which seem to be lost in the English Gypsy dialect, though their roots are retained in derivatives, e.g.,

ENGLISH GYPSY. See TURKISH GYPSY.
Beéno, born. Bendva, to lie in.
Bóltesko-divvus, Christmas Day. Boldáva, to baptize, christen (Bor-

Pósoménro, fork. Pusaváva, to stick, spur.
Stáro, Stáriben, } prison. Astaráva, to seize, arrest.
Stéřpen, etc.
PRONOUN.

COMPOUND VERBS.

These are numerous and in most cases mere literal translations from the English, e.g.,

\[\begin{align*}
\text{Ach apré, Arise,} & \quad \text{lit. Stand up.} \\
\text{Del apré, Read,} & \quad \text{" Give (attention) on.} \\
\text{Lei apré, Arrest,} & \quad \text{" Take up.} \\
\text{Jal adré, Enter,} & \quad \text{" Go in.} \\
\text{Wobser apré, Vomit,} & \quad \text{" Throw up.} \\
\text{Jal palla, Follow,} & \quad \text{" Go after.} \\
\text{etc.} & \quad \text{etc.} & \quad \text{etc.}
\end{align*}\]

In every case the inflection is added to the verb, e.g.,

\[\begin{align*}
\text{Wobsedóm apré, I vomited.} \\
\text{Ghióm adré, I entered.} \\
\text{Ghióm palla, I followed.}
\end{align*}\]

NOTE.—The pure inflections given above are not usually met with in the ordinary dialect, which inflects its verbs after the English mode in preference. Even among those who still retain a knowledge of the old dialect, the inflections are frequently confused, -éla being used for -ésa, -ésa for -éna, etc.

Westárus (Sylvester) Boswell asserts that it is only some of the Hemes and Boswells who know how to use the ‘double words’ (inflected), and that most Gypsies use simply the ‘dead words’ (uninflected).

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PRONOUN.

PERSONAL PRONOUNS.

The following are the inflections of the Turkish Gypsy pronouns according to Dr. Paspati, “Tchinghianés,” pp. 66, 67, and those still in use among the English Gypsies, arranged in parallel columns for more convenient comparison.
**FIRST PERSON.**

<table>
<thead>
<tr>
<th>TURKISH GYPSY</th>
<th>ENGLISH GYPSY</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SINGULAR.</strong></td>
<td><strong>PLURAL.</strong></td>
</tr>
<tr>
<td>Nom. <em>Me, I</em></td>
<td><em>Amén, we</em></td>
</tr>
<tr>
<td>Gen. <em>Mángoro</em></td>
<td><em>Améngoro</em></td>
</tr>
<tr>
<td>Acc. <em>Man</em></td>
<td><em>Amén</em></td>
</tr>
<tr>
<td>Dat. 1. <em>Mánde</em></td>
<td><em>Aménde</em></td>
</tr>
<tr>
<td>„ 2. <em>Mánghe</em></td>
<td><em>Aménghe</em></td>
</tr>
<tr>
<td>Instr. <em>Mándja, ménsa</em></td>
<td><em>Améndja</em></td>
</tr>
<tr>
<td>Abl. <em>Mándar</em></td>
<td><em>Améndar</em></td>
</tr>
<tr>
<td><strong>SINGULAR.</strong></td>
<td><strong>PLURAL.</strong></td>
</tr>
<tr>
<td><em>Mé, mándi</em></td>
<td><em>Men, méndi</em></td>
</tr>
<tr>
<td><em>Mánghi's, mándi's</em></td>
<td>* [Amandi's, Lld. Eng. G., p. 251.]</td>
</tr>
<tr>
<td><em>Man, mándi, mánghi</em></td>
<td><em>Men, méndi</em></td>
</tr>
<tr>
<td><em>Mándi, to mándi, to mánghi</em></td>
<td>* [Méndi [amande, Bw., “Zincali,” 1861 ed., pp. 19, 262.]</td>
</tr>
<tr>
<td><em>Mánsa, with mándi</em></td>
<td><em>Mánsa</em></td>
</tr>
<tr>
<td>[Mander, Bw., “Lavo-lil,” p. 64]</td>
<td></td>
</tr>
</tbody>
</table>

**SECOND PERSON.**

<table>
<thead>
<tr>
<th>TURKISH GYPSY</th>
<th>ENGLISH GYPSY</th>
</tr>
</thead>
<tbody>
<tr>
<td>**Nom. <em>Tu, thou</em></td>
<td><em>Tumén</em></td>
</tr>
<tr>
<td>**Gen. <em>?</em></td>
<td><em>Tuméngoro</em></td>
</tr>
<tr>
<td>**Acc. <em>Tut</em></td>
<td><em>Tumén</em></td>
</tr>
<tr>
<td>Dat. 1. <em>Tüte</em></td>
<td><em>Tuménede</em></td>
</tr>
<tr>
<td>„ 2. <em>Tüke</em></td>
<td><em>Tuménghe</em></td>
</tr>
<tr>
<td>Instr. <em>Túsa</em></td>
<td><em>Tuméndja</em></td>
</tr>
<tr>
<td>Abl. <em>Tütar</em></td>
<td><em>Tuméndar</em></td>
</tr>
<tr>
<td><strong>ENGLISH GYPSY.</strong></td>
<td><strong>ENGLISH GYPSY.</strong></td>
</tr>
<tr>
<td><em>Too, toóti</em></td>
<td><em>Tumén, tuméndi</em></td>
</tr>
<tr>
<td><em>Toóki's, toóti's</em></td>
<td><em>Tumén, tuméndi</em></td>
</tr>
<tr>
<td><em>Toót, toóti, túki</em></td>
<td><em>Tumén, tuméndi</em></td>
</tr>
<tr>
<td><em>Toóti, toóki</em></td>
<td><em>Tuméndi</em></td>
</tr>
<tr>
<td><em>Toósa, with toóti</em></td>
<td><em>Tuméndi</em></td>
</tr>
</tbody>
</table>
### THIRD PERSON, SINGULAR.

**TURKISH GYPSY.**

<table>
<thead>
<tr>
<th>Nom.</th>
<th>MASCULINE.</th>
<th>FEMININE.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td><strong>Ov, of, he</strong></td>
<td><strong>Oi, ai, she</strong></td>
</tr>
<tr>
<td>Gen.</td>
<td><strong>Léskoro</strong></td>
<td><strong>Lákoro</strong></td>
</tr>
<tr>
<td>Acc.</td>
<td><strong>Les</strong></td>
<td><strong>La</strong></td>
</tr>
<tr>
<td>Dat. 1.</td>
<td><strong>Léste</strong></td>
<td><strong>Láte</strong></td>
</tr>
<tr>
<td></td>
<td><strong>,, 2. Léske</strong></td>
<td><strong>Láke</strong></td>
</tr>
<tr>
<td>Instr.</td>
<td><strong>Lésa</strong></td>
<td><strong>Lása</strong></td>
</tr>
<tr>
<td>Abl.</td>
<td><strong>Léstar</strong></td>
<td><strong>Látar</strong></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ENGLISH GYPSY.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine.</strong></td>
</tr>
<tr>
<td><strong>Ov, yov, yuv, yow</strong></td>
</tr>
<tr>
<td><strong>Les, léstí</strong></td>
</tr>
<tr>
<td><strong>To léstí, to léski</strong></td>
</tr>
<tr>
<td><strong>With léstí</strong></td>
</tr>
</tbody>
</table>

### PLURAL, SAME FOR BOTH GENDERS.

<table>
<thead>
<tr>
<th>TURKISH GYPSY.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom.</td>
</tr>
<tr>
<td>Gen.</td>
</tr>
<tr>
<td>Acc.</td>
</tr>
<tr>
<td>Dat. 1.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>ENGLISH GYPSY.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Masculine.</strong></td>
</tr>
<tr>
<td><strong>Yon, yauñ</strong></td>
</tr>
<tr>
<td><strong>Léngheri, lénghi, lénti, lénði.</strong></td>
</tr>
<tr>
<td><strong>Len, lénði</strong></td>
</tr>
<tr>
<td><strong>To lénði, to lenghi</strong></td>
</tr>
</tbody>
</table>
Ló, He; pl., lé, They.

Besides the forms you and yoi, he and she—pl., you, they—we have met with lo, he (of which the feminine would be li, she), and lé, they. These pronouns are only used after the auxiliary verb to be, so far as we can find. Dr. Pott (vol. i., p. 242) quotes the same remark as having been made by Graffunder, though he adduces instances from other writers showing that this is not an invariable rule.

The following sentences we noted down as we heard them:—

O rashéi, koóshto sas-ló, The clergyman was a good man; lit., good was he.

'Jaw vàfèdo see-ló adré lésko see, He is so jealous; lit., so evil is he in his heart.

Poökërméngri see-lé, They are ‘informers.’

Koshté see-lé konáu, They (hedgehogs) are good (to eat) now.

Toñlo see-lé, They are fat.

**Possessives.**

Mi, mine; Pasp., mo, mi, Ti, thine; Pasp., to, ti

Mínno, Teáro, thine; Pasp., tinó

Mééro, mine; Pasp., míró, Lésko, his; Pasp., léskoro,

Mééro, Láki, lóki, her; Pasp., lákoro,

Móro, our; Pasp. amaró, Léngheri, lénghi, their; Pasp., léngoro

Péski, his; Pasp., po (of which the Dative would be péške).


**Demonstratives.**

Akóvva, kóvva, This; pl. kólla, These; Pasp. aká, pl. aklé; kadavá, pl. kadálé.

Adóvva, doóva, That; pl. dólla, dúlla, Those; Pasp., odova, pl. odolé.
NUMERALS.

INTERROGATIVES, RELATIVES, ETC. ETC.

Kei, Where; Pasp., ka, Jâfri, Such; Pasp., asavkô
adv. locat., q.v. Sâvo, so, Which, what; Pasp., savô, so
Kôkero, Self (Ipse) Kon, ko, Who; Pasp., kon, Sor, All; Pasp., sarrô
quis Ta, who, which, that; Pott, Nógo, Own ke; Pasp., ka, rel. pron.

These words are classed together in accordance with Pott's and Paspati's arrangement.

NUMERALS.

1 Yek; Pasp., yek, p. 75.
2 Dôôi; " dúi, "
3 Trin; " trin
4 Stor; " star
5 Pansh; " pantch, pandj.
6 Shov; " shov.
7 Dôôi trinyaw ta yek; trin ta stor [Afta, Bryant; Heftan, Marsden; Pasp., eftá].
8 Dôôi storaw [oitoo, Bryant; Pasp., ohtô], and see 18.
9 Dôôi stôraw ta yek [enneah, Bryant; Henya, Marsden; Pasp., eniâ].
10 Desh; Pasp., desh.
11 Desh ta yek; Pasp., desh u yek, etc.
18 Déshto; Pasp., desh u ohtô.
20 Bish, or dôôi deshâw; Pasp., bish.
30 Trin deshâw; Pasp., trianda.
40 Stor deshâw; " sarânda.
50 Pansh deshâw; " penînda.
60 Shov deshâw, etc.; Pasp., extînda.
100 Desh deshâw; Bw., shel; Pasp., shel.

Besides the above forms, we may note the following:

9 Enyo, nu, Bw., "Lavo-lil," p. 5. Mr. Borrow, "Lavo-lil," pp. 154—162, gives trianda, 30; shovardesh, 60; and several other numerals.

For 7, 8, and 9 we have ourselves only heard the corrupt compound forms given above.

From the numerals there are formed

Yékino, adj., single; and yékorus, adv., once.


Mr. Borrow supplies the following:


---

PREPOSITIONS.

Adrál, 'dral, Through.
Adré, 'dré, Into, in.
Agál, 'gal, } Before, in
Agál, 'gal, } front of.
Apbsh, Against; v., Pósha.
Apré, opré,'pré, Upon, on, up.
Avrée, 'vree, Out of, out,
away, off, from.
Fon, from.
Katár, kátar, káter, To, unto, at.*
Ke, To (ke-divvus, to-day).
Pádl,}
Pálla, } After, behind, back.
Paúli,

Párdél,
 Pérdal,
 Paudáll, Paudél, Over.

Psh, Opposite, near, by,
Pósha, besides.

Sar, With.
Talé, alé, 'lé, Down, under,
beneath.
Tálla, Under, beneath, behind,
after, except.
Te, To
Tooostál, } About, concerning.
Trróstal;*

* Katár, prep., = Hel., árâ; M. G., ë: Paspati.
The following variations and additions are taken from Borrow's "Lavo-lil," etc. —

*Ando*, In.

*Anglo*, Before.

*Inna*, inner, In, within.


*Pa*, For,

" vol. i., p. 325.


Of these, *te*, *ke*, and *sar* are also postpositions, *te* and *ke* forming the dative, and *sar* forming the instrumental case of the pronouns in this dialect, and of those cases of the nouns also in the Turkish and other dialects.

N.B.—Many of these prepositions are also used adverbially.

---

**SYNTAX, IDIOMS, ETC.**

The arrangement of words in a Gypsy sentence, with few exceptions, is strictly in accordance with the English language. The following peculiarities may, however, be mentioned:—

1. The order of a sentence is often reversed, in deep Rómanes in connection with the verb *to be*, e.g.,

   *Tátcho see*, It is right.

   *Bókaloo shom*, I am hungry.

   *Hóxano shom*, I am a liar.

   *Beéno sho'mas*, I was born.

   'Jaw see, It is so.

   *Tikno chor see yov*, He is a little child.

2. The nominative case often follows the verb it governs, e.g.,

   *Kórombongro sas meéro dad*, My father was a soldier.

   *Tbogono shom mé to dik toot akéi*, I am sorry to see thee here.
Kek na jinóva mé, I do not know.
Kek na jinéna yon, They do not know.

(3) The verb to be is frequently used without pronouns, e.g.,

*Sar shan,* How are you?
*Bókalo shan,* Are you hungry?

See also (1).

(4) In asking questions, the sense is frequently determined only by the tone, the pronoun when expressed often preceding the verb, e.g.,

Too diás o baúro chóri káter moosh? Did you give the big knife to the man?
Too rígherdás o kobshní kéré? Did you bring the basket home?
Lon see tboti? Have you got any salt?
*Kek shoonása too?* Don't you hear?

Examples of the following will be found in other parts of the grammar:—

(5) The article, definite and indefinite, is frequently omitted.

(6) The adjective precedes the noun.

(7) Possession is denoted by the auxiliary verb and the pronoun in the dative case (cf. Pasp., p. 29).

(8) The use of the present tense for the future.

(9) The formation of the subjunctive by the optative particle *te* preceding the verb.

(10) Intensity is denoted by a repetition of the word, e.g.,

*Doóvoret* doóvoret, Very far indeed,—cf. Pasp., p. 171,
*Nakéla sigó sigó o bersh,* The year passes very quick.

(11) The elision of or between two numerals, e.g.,

*Yek doóś,* One or two; *Doóś trin,* Two or three, etc,—cf. Pasp., pp. 594, 610.

(13) Negation. There are three classes of negatives:

(a) Kek, with derivatives kéker, kékerö, kékeno.
(b) Ma, variously pronounced maa, maw, mo, usually maw.
(c) Na, naw, né, with derivatives nei, nanëí, nastësša, nestës.

Class (a) are used chiefly in giving negative answers; (b) with the imperative in prohibiting; and (c) in making negative assertions.

It is remarkable that kek, which is so frequently used in this dialect, should be apparently without a representative in the Turkish, except perhaps kánek, Any, some, none,—about which, however, see Pasp., p. 266.
GYPSY-ENGLISH VOCABULARY.

Note.—Cross references are given between brackets ( ).

A.

Ááva, } adv., Yes, truly, certainly, verily (óurl). Pasp.,
Áával, / va; beli (As.); Lieb., aua
Adóí, adv., There ('doi, odóí). Pasp., otiá; abl., otár
Adóósta, adv. and adj., Plenty, enough ('doósta, 'dósta).
Lieb., docha
Adóóva, pron., That ('doóva, adúvel). Pasp., odová
Adúlla, pl., Those
Adrán, prep., Through ('dral). Pasp., andrál, from within
Adré, prep., In, into, to ('dré). Pasp., andré, in.
Kaired adré, enclosed, fenced in; lit., made in
Adróm, adv., Away ('drom)
Adúlla, pron. pl., Those
Adúlla folki, so kek nanéi koméla mándi, Those people who do not love me
Adúvel, pron., That (adoóva)
Agál, } prep., Before, in front of, in the presence of (‘gal,
Aglál,} 'glal). Pasp., anglá, angál
Póshaglál, Opposite; lit., close before
Ajáw, adv., Thus, so ('jaw). ? Pasp., adjái, yet, still, again;
aveká, thus
Akéi, adv., Here ('kei). Pasp., aká
Didakeis, or Dítakeis, n. pl., Half-bred Gypsies, who,
instead of 'dik-akel,' say 'did-', or dit-, akel,' for
'look here'
Akónyo, adv., Alone (bikóyno)
Akóva, pron., This ('kova). Pasp., akavá
Aládj, adj., Ashamed ('ladj). Pasp., ladj, shame
Alé, prep., Down ('lé, talé). Pasp., telé
Besh alé, Sit down
Chin alé, Cut off, cut down
Amándi, pron., To me (mándi)
Améndi, pron., We (méndi). Pasp., dat. pl., aménde
And, v.a., To bring, fetch, etc. (hand). Pasp., andáva
Andóva, I do, or will, bring, etc.
Andéssa, You bring
Ánlo, p. part., Brought
Ánlo apré, Brought up, educated
Andadóm, I brought
Andás, }
Andadás, } He brought, they brought
Ángar, n., Coals (vángar, vóngar). Pasp., angár, coal
Ánghitérra, n., pr., England. French, Angleterre
Apópli, adv., Again (pópli)
Apósh, prep., Against
Apré, prep., Upon, on, up ('pré, opré). Pasp., opré
Atch apré, To awake, get up
Dé, or del, apré, To read
And apré, } To educate, bring up
Hand apré,)
Jiv apré, To live uprightly
Lel apré, To arrest, take up
Pand apré, To close, shut up
Til apré, To raise, hold up
Weóser apré, To vomit, throw up
Yoóser apré, To sweep, clean up
Asár, ?adv., ? Also. This word, or particle, is in frequent use, sometimes separately, apparently for emphasis, and sometimes as an adjunct to a gánújo lav, in order to disguise it. It frequently follows verbs in the imperative; cf. Vaill., Gramm. Romm., 71, Gati sar londis', prépare la salade; and Mikl., ii., 5, 6. Mr. Borrow, in his "Lavo-lil," gives
VOCABULARY.

(p. 18), “Asă, asau, ad., also, likewise, too; meero pal asau, my brother also. Asarlas, ad., At all, in no manner;” (p. 110) “It is my Dovvel’s kerrimus, and we can’t help asarlus;” (p. 144) “But it was kek koskipen asarlus.” Our examples are:—

Besh páuli, asár? Do sit down (lit., back), won’t you?
Dik, odbi, asár, mi Dobvelénghi? Do look there, won’t you, for God’s sake?

Rak, asár, tő toóvlo. Do mind your tobacco
Too róker asár, sar see dova chilo talé? Do you speak as it is put down?

Mándi róker asár místo kendw sig. I will speak well immediately
Pand asár lesti opré káter rook. Do tie him up to (a) tree

Méño rom pans asár mandi opré. My husband shuts me up
And asár mándi a koási paáni. Do bring me a little water

Help asár men, kair o wárdo jal opré o drom. Do help us (to) make the cart go on the road

Méndi forgive asár tobti. We do forgive you
There’s the Béngesto-hév, and the Béngesto-mél asár. There’s the devil’s ditch, and the devil’s die (dyke) too

Shan tobti jálín’ to Stockport asár? Are you going to Stockport too?

O bltto chávo wants asár to jin, kon shan too. The little boy wants to know who you are
So too want asár? What do you want?
Shoñnedom lósti kórin’ asár mándi. I heard him calling to me

Dboi méndi had asár kómeni o’ léndi. Both of us had some of them

Mándi did asár komóva to jal. I did want to go

Yov kom’d asár láti. He pitied her

Sas so you promised asár. It was what he promised
Kair too sus asár koméssa. Do just as you like
Well, if I wasn’t thinking asár ajáw! Well, if I
wasn’t thinking so!
Atch, v., To stop, stand, halt, etc. (hatch). Pasp., atcháva
Atchóva, I stand, I do stand, I am standing, I will
stop, stand, arise, etc.
Atchéssa, You stop, thou stoppest
Atchéla, He stops
Atchéenna, They stop
Átching, Standing, floating
Átchlo p. part. and adj., Stopped, still
Átched, Stood
Atchdás, } He stood, arose
Atchtás, } He stood, arose
Atchdém, We stopped
Yon atchté, They stood
Atch apré, Awake, get up
Átching apré apópli, Resurrection; lit., standing up
again
Atrásh, adj., Afraid (trash). Pasp., trasháva, to fear
Aúra, n., Watch, hour (óra, háura, yórra)
Av, v., To come (hav, 'wel, 'vel). Pasp., aváva
Avél, or awél, v., To come, e.g., yon sas avélín'
They were coming
Avéla, He comes
Avéssa, Thou wilt come
Ava tá, Come ye, come along!
Av pálla, Follow! lit., come after
Av‘in', } Coming
Av‘éring, } Coming
Wéla, wéenna, vióm, viás, vié. See Vel
Avréé, or Avrî, prep. and adv., From, out, out of, off, away
('vree). Pasp., avrî
Avrî-rig, Outside, crust
Awóver, adj., Another (ovávo, wóver, wáver). Pasp., yavër,
other
Aváveré, pl., Others
VOCABULARY.

Azer, v., To lift (had); cf. Pasp., lázdava, ushttáva; Vaill., Gramm. Romm., asarao
Ázerdás, He, or they, lifted

B.

Badjaárus, n., Badger
Báíro, n., Ship. See Béro. Pasp., beró
Bal, n., Hair. Pasp., bal
   Bálaw, pl., Hairs
   Bal, sing., ) Grays, a Gypsy tribe; as if grey hairs.
   Bálaws, pl., ) Compare Borrow’s Spanish Gypsy,
       bullas, grey hairs
   Bálaws, pl., Hernes, a Gypsy tribe
   Bálaw- )
   Báleno- ) mátcho, Herring
   Báleno, ) adj., Hairy
   Bály, ) adj., Hairy
   Kralisi’s baúro báleno jóókel, Dandelion (flower);
       lit., Queen’s big hairy dog
   Bal-choóri, Knife

Bálans, ) n., One pound sterling, a sovereign
Bálanser, ) n.,
Báleno-mas, ) n., Bacon (baúlo). Pasp., balanó-mas
Bálovás,
Bang, n., Devil (Beng). Pasp., beng
Bángarée, n., Waistcoat
Bánga, n. pl., Whiskers. ? German Wange, cheeks, or is
   bánga due to the assonance of waistcoat and
   whiskers?
Bar, n., Stone. Pasp., bar
   Baráw, pl., Stones
   Báryaw, pl., Stones, testicles, pillars
   Baréngri, n., pr., Stanleys, a Gypsy tribe; as if
       ‘stonely.’ Pasp., baréngoro, stony
   Baréngro-)
   Baréskro- } grei, Stallion, horse.
Bísh'ning báuro bars, Hailing; lit., raining big stones
Meásto-
Poókerìng{, bar, Milestone
Soónakei with tátcho bars adré lis, Jewelry; lit., gold with real stones in it
Bar, n., One pound sterling, sovereign. Pasp., paró, heavy
Bárvalo, adj., Rich, wealthy. Pasp., barvaló
Bárvalo-tem, Yorkshire
Bárvalopen, n., Wealth, riches. Pasp., barvalipté, wealth
Bárvalo bar, Diamond
Déshbár, n., Ten-pound note
Barséngri, ) n., Shepherd. Lieb., Bershero; ? French, Ber-
Baséngro, ) gère
Bastárdó, n., Bastard (Boshtárdus)
Báulo, n., Pig. Pasp, baló
Baulé, pl., Pigs
Baúlesto-fóros, Pig fair, pig market
Baúlesko-mas, Pork
Bálovás, ) n., Bacon
Báleno-mas, ) Baúlesko-moóí, Pigface, a nickname
Baúlesko túlopen, Lard; lit., pig's fat
Baúro, adj., Great, big, large, broad, deep, etc. Pasp., baró
Baúri, adj., f., Pregnant, 'big with child'
Baúri-chérikl, ) Pheasant
Baúro-chériklo, )
Baúri-dei, Grandmother
Baúrodár, comp., Bigger. Pasp., baredér
Baúro-béresto-gav, Liverpool; lit., big-ship-town
Baúro-bíshno, Hail
Baúro-choóri, Sword
Baúro-díklo, Shawl
Baúro-dood, Lightning
Baúro-gav, London
VOCABULARY.

Baúro-hólo-méngro,
Baúro-hólo-méskro, Glutton
Baúro-hóbenéskro,
Baúro-paáni, Ocean, sea, deep water
Baúro-rei, Gentleman
Bauryó, n., Assizes; due to the assonance of Baúri, 'Assize' and 'a size' (a big thing)
Baúri, n., Snail (boúri)
Bával, n., Wind. Pasp., balval
    Bavéngro,
    Pógado-bávaléngro, n., Broken-winded horse
    Bával-pógaméngri, Windmill
Bechó-vihónied, Bewitched (chó'vehóni)
Beébee, or Becbi, n., Aunt. Pasp., bibi
Beéno, p. part., Born. Pasp., bendó, delivered
    Beené, pl., Born
    Posh-beénomus, Placenta, after-birth
    Beénopen, n., Birth
Bei, n., Sleeve, bough. Pasp., bái, sleeve
    Gádesto-bei, Shirt-sleeve
Beng, n., Devil (Bang). Pasp., Beng
    Béngaw, pl., Devils
    Beng, adj., Evil, wicked
    Bengalo, adj., Wicked, devilish, diabolic. Pasp., bengaló
    Bengesko,
    Bengesko-díking, ditto, ditto
    Bengesko-gaíro, n., Enemy
    Bengesko-tan, Hell; lit., Devil's place
    Bengeski- hev, {The Devil's Ditch, near Balsham,
    Bengesti-} Cambridgeshire
    Bengesko-mel, The Devil's Dyke, near New-
    market
Berk. See Burk
Béro, n., Ship, boat, barque (Baíro). Pasp., beró
    Beréngro,
    Béroméngro, n., Sailor. Pasp., beréskoro
Béresto-shéngro, Captain
Tátcho-béréngro, Táchto sheréngro, A ship’s sail
Béresto-plóxta, Béresto plóxta, A ship’s sail
Béro-gav, Béro-gav, Liverpool
Baúro-béresto-gav, Liverpool

Besh, v., To sit. Pasp., besháva
Beshóva, I sit
Beshéla, He sits
Beshtás, He sat
Beshás, Let us sit
Béshoméngro, n., Chair
Béshto, n., Saddle (bóshto). Pasp., beshté, sat
Béshopen, n., Sessions. Pasp., beshipé, residence
Baúro-poókinyuski-béshopen, Assizes; lit., great judges’ session

Besh, n., Year. Pasp., bersh
Béshaw, Bésháw, pl., Years
Béshéngro, n., A one-year-old horse, a yearling. This word is also used with other numerals in stating a person’s age; so Pasp., Isi bish-u-pandj bershéngoro, He is twenty-five years old, which in the English dialect would be ‘You see a bish-ta-pansh bershéngro’

Besomaári, Besom-makers
Beúrus, n., Parlour, the best room of a house; cf. Vaillant, Gramm. Romm., buro, cavern

Bíkin, v. a., To sell. Pasp., biknáva

Bíknóva, I do, or will, sell
Bíkinéssá, Thou sellest
Bíkinéla, He sells
Bíkindé, They sold
Bíkindás, He sold
Bíkinás, Let us sell
Bíkinoméngro, n., Pedlar, licensed hawker
VOCABULARY.

Bfknomus, n., Auction sale

Bikónya, } adv., Alone, unbegun, not done (akónya, pokén-
Bikónya, } yus). Pott, ii., 345, pokoino, bokôno, quiet
Muk lésti bikónya, Leave it alone

Bíssio, } n., Spur. Pasp., bust, a spit

Bísko, } n., Spur. Pasp., bust, a spit

Bish, adj., Twenty. Pasp., bish

Bíshno, n., Rain (bríshindo)
Baúro bíshno, Hail
Bíshning, Raining
Bíshning baúro bars, Hailing

Bísser, v., To forget. Pasp., bistráva
Bíssadóm, I forgot
Bíssadás, He forgot

Bísser, v., To avoid (nísser)

Bísser, v., To send. See next

Bitcher, v., To send, to sentence. Pasp., bitchaváva
Bítccherénna, They send
Bítcadás, He sent
Bítcchadí paúdel, Transported; lit., sent over. Pasp.,

Bítcchadó

Bítcchama, n., Sentence, judgment
Bítcchaméngro, n., A convict

Bítto, m., } adj., Small, little, thin, narrow, lean. ? French,

Bíti, f., } petit. Sundt, bittan, a bit
Bíttta ta bíttta, Little by little
Bíttadér, comp., Smaller, less

Biván, adv., Raw. Pott, ii., 406, Bivant mass, raw meat
(taken by Pott from Zippel)
Bívano, adj., Raw
Bíván-kosht, Green-wood

Blue-ássa, adj., Blue

Blue léggi, n. pl., Toadstools; lit., blue legs, because one
variety (Agaricus personatus), much esteemed by
the Gypsies as a delicacy, has blue stalks

Bóbí, } n., Pea (bóobi). Pasp., bóbi
Baúro-
Hólin’), bóbbi, Broad-bean
Grei-bóbbi, Horse-bean

Bok, *n.*, Hunger. Pasp., bok
Bókalo, *adj.*, Hungry. Pasp., bokaló
Baúro bókaloben, Famine

Bok, } *n.*, Luck, fortune. Pasp., bakht
Boχt, } Bókalo,
Bóky, ) *adj.*, Lucky. Pasp., bakhtaló

Koóshko bok, Health, happiness
Koóshki bóky, Happy

Bókocho, *n.*, Lamb (vákasho, bókoro). Pasp., bakritchó
Bókochésto-pur, Tripe

Bókoro, } *n.*, A sheep (bókocho). Pasp., bakró

Bókro, Bokré, *pl.*, Sheep
Bókoroméngro,
Bókroméngro, } *n.*, Shepherd (barséngri)
Bókoméngro,
Bókoréngro,
Bókré’s-peeré, Sheep’s feet
Lávines-bókro, Goat; lit., Welsh sheep

Bólesko-dívvus, *n.*, Christmas Day. Pasp., boláva, to baptize, to christen


Bóngo, *adj.*, Left, wrong, crooked, lame. Pasp., bangó
Bóngowast, Left hand
Bónges, *adv.*, Wrongly
Bóngogreí, Spavined horse

Bónekk, To lel bónnekk, to lay hold of. Pasp., búnnek, handfull

Boóbi, *n.*, Pea, bean (bóbi). Pasp., bóbi, bean
Kaúlo-boóbi, Black bean
Boóbi bóshno, Peacock
VOCABULARY.

Boödika, *bottéga*;
Boödegamengro, n., Shopkeeper
Simmering boödega, Pawnshop
Boogénya, n., A pock (boóko). Pasp., *pukni*, abscess; Pott, ii., 396; Mikl., i., 5
Boogényas, pl., Smallpox
Boóko, n., Liver. Pasp., *bukó*, intestine
Boókewsto-paání-gav,
Boóko-paání-gav,
Boóko-paání,
Bookésto-gav
n. pr., Liverpool
Boóko, n., Smallpox (boogénya)
Boool, n., Rump. Pasp., *bul*
Boöléngries, 
Boóliéngries, n. pl., Breeches, knee-breeches
Boólomengro, n., Contra naturam peccator
Boool-koóva, Chair
Gró‘vneski-bool, Beef-steak
Boóíno, adj., Proud, boasting, swaggering; Pott, ii., 407
Boóínélópus pénса rei, As stuck-up as a lord; lit., swaggering like gentleman
Boóíñus-, or boóíñous-, moosh, A swaggering fellow
Boot, } adj., Much. Pasp., *but*
Boótodair, comp., More. Pasp., *butedér*
O bootodair, superl., Most
Boot adoósta, Very many, very much
Boótí, } n., work. Pasp., *butti*
Boósí, } v., To work
Boótiengro, }
Boótsíengro, } n., Servant, worker
Boótiesto-várdo, Knifegrinder’s barrow
Boótsí-ing gáiro, Working man
Shov divvusáw too boótiéssa, Six days shalt thou labour
Bor, n., Mate, friend. ? In too general use to be the common Eastern Counties provincial word
Bor, n., Hedge. Pasp., bári, garden
Bóryaw, pl., Hedges
Boréngri, n., Hedge-stake
Bórló, Pig. See Baúlo
Bóro, Great. See Baúro
Boryó, Assizes. See Bauryó
Bosh, v., To fiddle. Pasp., bashaváwa, to play on any instrument
Bosh, n., Fiddle
Bóshero, n., Fiddler
Bósherus, n., Cough
Bóshervéna, They are fiddling
Bóshoméngri, n., Piper, fiddler, a fiddle, music
Bóshoméngro, n., A fiddle, fiddler
Wásto-bóshoméngro, n., Drum
Bosh, v., To bark. Pasp., bashavá, to cry, call, sing
Boshéla, It barks
Bóshadé, They barked
Bóshno, n., Cock. Pasp., o bashno bashél, the cock crows
Boshtárdus, n., Bastard (bastárdo)
Bóshto,
Boshtó, n., Saddle (béshto). Pasp., beshtó, sat
Bóshta,
Breedopen, n., Breed
Bríshindo, n., Rain. Pasp., brishindó
Brísheno, adj., Rainy
Bríshinéla, It rains
Bishning, Raining
Bíshning baúro bars, Hailing
Baúro bíshno, Hail
Brögies, n., Knee-breeches
Búmbaros, n., Monkey. ? Bw.’s Span. Gypsy, bombardo, lion, and bomboi, foolish
**Vocabulary.**

*Bungaárus, n., Bung, cork*

*Bur, n., Gate*

*Burk, n., Breast. Pasp., *brek*

*Burkáari, *pl., Breasts*

**CH.**

*Chábi, n., s. and *pl., Child, children (chávi). Pasp., *tchavé*

*Cháho, n., Coat (chúkka, choófa, choóko). ? Pasp., *sharga,*

ridinghood, "probably Turkish *chóha,* cloth, which

the Greeks call *τσόχα."

—Extract from a letter from Dr. Paspati

*Cháirus, n., Time (cheérus). Pasp., *keros; "*καιρος, pro-
nounced in Crete and Cyprus *τσαιρός."

—Extract from a letter from Dr. Paspati

*Mi-duvélesko-cháirus,*) Heaven, universe, world,

*Doóvélesto-cháirus, i eternity*

*Gívesto-cháirus, Harvest*

*Vénesto-cháirus, Winter*

*Chal, n., Fellow, chap*

*Rómani-chál, A Gypsy*

{\*chaláw,\}*

*Rómani {-chálaw, * pl., Gypsies

{chale,\}

&Chálay, v., To touch, meddle (chárvo). Pasp., *tchardáva, to
lick; *tchaláváva, to beat*

*Cham, n., Leather, cheek, tin. Pasp., *tcham, cheek; Lieb.,
leather*

*Chárdoka, n., Apron (choróva, to cover; járífa, járika,

jórjóxa, jorjóffá, shárdoka, yárdooka, yárduxa). Pasp., *utchardó, covered. Baudrimont (“Voca-
bulaire de la langue des Bohémiens habitant sur
les pays Basques Français,” Bordeaux, 1862,) has

uruka, mantle, and Francisque Michel (“Pays
basque,” Paris, 1857,) has *uraka, cape, both con-
jecturally referred by M. Ascoli (p. 157) to urav,
to dress*
Chára, } v., To touch, meddle, tease (chálav). Pasp., tcha-
Chárvo, } ráva, to lick
   Charás, Let us tease
   Chárer opré, To vomit
   Cháver, v., To betray, inform, tell, sed quære
Chávo, m., } n., Child. Pasp., tchavó, m.; tchavi, f.;
Chávi, f., } tchavé, pl.
   Chávi,
   Chavé, } pl., Children
   Chávies,
Kóshno-chávi, Doll; lit., wooden-child
Moósh-chávi, Boy; lit., man-child
Chavorí, n., Chicken. See Pott, ii., 199, czarvi, das
Huhn; dimin., czarvrib
Cheérus,)
Cheer, } n., Time (cháirus). Pasp., keros
Chei, n., Lass, daughter, girl. Pasp., tchéi
   Chéiaw,
   Cheiáw, } pl., Girls. Pasp., tcháiá
   Chéias,
Chein, n., Moon (choom, shool, shoon). Pasp., tchon
Chellé mauré, pl., Loaves (Chóllo). Lieb., zélo
Chéríklo, m., } n., Bird (chéríklo). Pasp., tchiriclit
Chéríkli, f., } n., Bird (chéríklo). Pasp., tchiriclit
   Baúro-chéríklo, m.,
   Baúrí-chéríkli, f., } Pheasant
   Rómani-rókering-chéríklo, A parrot
   Chéríklesto-kair, Birdcage
Cheúri, n., Knife (choóri). Pasp., tchorí, tchuri
Chib, n., Tongue (chiv, jib). Pasp., tchip
Chíchí,)
Chi, } n., Nothing. Pasp., hitch
   Chíchikeni-dróm, ' No thoroughfare,' a private road
Chidé, They put.
Chido, p. part., Put. } See Chiv
Chidóm, I did put.
Chik, n., Dirt, filth, mud, ashes, sand, earth, soil, etc. Pasp.,
   tchik
VOCABULARY.

Chikesko chúmba, Dunghill
Chíklo, m., } adj., Dirty. Pasp., tchikaló
Chíkli, f., 
Chikéngries, n., ‘Bankers,’ who repair canal banks
Chin, v., a., To cut, dig. Pasp., tchináva
Chinóva, I do, or will, cut
Chinéla, He cuts
Chínlo, } Cut
Chín’á, } Cut
Chindóm, I did cut
Chínoméskro, } n., Bill, chopper, cleaver, hatchet,
Chínoméngro, } knife, letter
Chínoméngri, }
Poóvo-chínoméngri, Plough
Chínoben, n., Wound, cut
Chin talé, or alé, To cut off, or down
Chíngar, v., To quarrel, scold, tear. Pasp., tchingár, mis-
fortune, the origin of a quarrel, brawl
Chíngerénna, They quarrel
Chingadás, He tore, quarrelled, etc.
Chíngariben, n., Quarrel
Chíriklo, n., Bird (chériklo). Pasp., tchíriklo
Chíricklé, pl., Birds
Chíti, n., Chain. ? German, kette
Chiv, v., To put, place, pour, etc. Pasp., tchiváva, to throw
Chivóva, I do, or will, put
Chivés, }
Chivéssa, } Thou puttest
Chivéla, He puts, will put
Chivénna, They put
Chídóm, } I did put
Chivdóva, } He placed, put
Chivdás, }
Chidás, }
Chidém, We put, did put
Chido, }
Chidé, pl., } p. part., Put
Yon chidé, They put
Chiv it adré your shéro, Remember; lit., put it into your head
Chived upon, Cheated; lit., put upon, imposed on
Chived to woobdrus, Confined (of a woman); lit., put to bed

Chiv, n., Tongue (chib). Pasp., tchip
Chivoméngro, Chivoméngri, n., Letter, lawyer, knife
Chivlo-görjer, Magistrate, justice of the peace (chívno-görjer). Lieb., tschivalo rai, der Polizei-direktor
Chivéngro, n., Lawyer

Chok, Chókker, n., Shoe, boot. Pasp., tchekmi (As)
Chókaw, Chóxaw, pl., Shoes, boots
Chokéngro, Chokéngri, n., Shoemaker
Gréi-esto chok, Horseshoe
Néi-esto chók, Hobnailed boot

Chókkka, n., Coat (chúkka, cháho). Sundt, tjokka, Skjöert; Chóxo, Chókkaw, Pott, ii., 178
Pállani chókkka, Petticoat; lit., behind-coat
Chóollo, adj., Whole, entire (chellé). Pasp., tchalb, satisfied.
Pott, ii., 256; Mikl., i., 7
Chóollo maúro, Loaf; lit., whole bread
Chellé maure, pl., Loaves

Chong, n., Knee, hill (choong). Pasp., tchang, leg
Chóngaw, pl., Knees

Chooáli, n., voc. pl., Mates! (choováli, chowáli). Pasp., Choozáli, tchavále

Choófa, n., Coat (cháho, choóko, chükka, chókka)
Chúffas, pl., Petticoats (shoóba)

Choófihóni, n., Witch (chóvihóni, choóvikon). Pasp., tchovekhanó, ghost

Choókní, Chooknée, n., Whip (choópni). Pasp., tchukni
VOCABULARY.

Choko, n., Coat (cháho, etc.)
Yogéngri-choko, Shooting-coat

Choom, n., Moon (chein, shoon, shool). Pasp., tchon, tchomút

Choóma, n., Kiss. Pasp., tchumít
Choóma, v., To kiss
Choómeróva, I do, or will, kiss
Choómadóm, I kissed, I did kiss
Choomadás, He kissed
Choómaben, n., Kissing

Choómba, n., Hill, chin (choónga, chúmba, dúmbo). Pasp.,
Choómbo, tümba, hillock

Choómoni, n., Something (chúmoni). Lieb., tschomoni

Choónga, n., Hill (choómba, dúmbo). Pasp., tumba, hillock

Choong, n., Hill, knee (chong). Pasp., tchang, leg
Choóngar, v., To spit (chúngar). Pasp., tchungarava

Choóngarben, n., Spittle

Choópni, n., Whip (choókni). Pasp., tchupni

Choóralo, adj., Bearded. Pasp., tchor, beard
Choóralo-moóí, Bearded face

Choóri, n., Knife. Pasp., tchori, tchuri
Báuro choóri, Sword
Choóresto-gav, Sheffield
Poóvesto-choóri, Plough

Choóre, m.,} adj., Poor, humble (chóro). Pasp., tchoró

Choóreno, adj., Poor

Choórokno,} pl., Mumpers

Choórokné, pl., Mumpers
Choóroméngro,} n., Tramp

Choórodo, } pl., Tramps

Choórodé, } pl., Tramps

Choórodoné, comp., Poorer

Choórones-gav, Wakefield; lit., poorly town (poorly = weak = wake)

Choórokonó-lav, A mumper's word
Choováli, n., voc. pl., Mates, companions (chawáli, etc.)
Choóveno, adj., Poor (chúveno)
Choóvenes, adv., Humbly
Choóvikon, n., Witch (cho’vihóni). Pasp., tchovekhanó, ghost
Choóvihóneski máítcha, Bewitched cat

Chor, n., Grass. Pasp., tchár
Choréngri, adj., Grassy, green
Chór-diking, adj., Green; lit., grass-looking
Chor-óxtaméngro, Grasshopper
Dándiméngri-chor, pl., Nettles
Chórkeno-tem, Yorkshire

Chor, v. a., To steal. Pasp., tchoráva
Choróva, I do, or will, steal
Chórdo,
Chórno, { p. part., Stolen. Pasp., tchórdó
Chórdeno,
Chordné, pl.,
Chor,
Chórroméngro, } n., Thief. Pasp., tchor

Chor, n., Son, lad. Pasp., tcho, child; gor (As), boy
Givéngro chor, Farmer’s lad

Chóro, adj., Poor (choóró). Pasp., tchoró
Chórokonés, adv., Humbly

Chóro,
Chóra, } n., Plate, dish. Pasp., tcháró
Chor,
Choróva, I cover, wrap up. Pasp., utchoráva
Choróva les pardál o’ yog, I will cover it up with ashes

Chordás, They covered

Chórdá, v., To ‘cover’ (in coitú). Pasp., utchoráva, to cover, or tchoráva, to pour; tchoraibé, seminal fluid

Chóvono, adj., Poor (chúveno, choóveno)
Chóvihóni, n., Witch (choófihóni, choóvikon). Pasp., tcho-vekhanó, ghost

Chúffas, n. pl., Petticoats (choófa, shoóba)

Chúkka, n., Coat (cháho, choóko, etc.)
VOCABULARY.

Chukkéngro, } n., Policeman
Chukkéngri, } n., Chukkéngro

Chúmba, n., Hill, chin (choómba, choónga, dúmbo). Pasp., túmba, hillock
Chúmba kálesko tem, Derbyshire

Chúmóni, n., Something (choómóni). Lieb., tchomóni

Chúngar, v., To spit (choóngar). Pasp., tchungaráva
Chúngar, n., Skewer, spit

Chúveno, } adj., Poor (choóveno, chóvono)
Chúvni, } n., Skewer, spit
Chúvno-górrjer, Magistrate, justice of the peace (chívlo górrjer)

D.

Dad, } n., Father. Pasp., dad
Dádus, } n., Father.

Daádi, voc., Father!

Dadéngro, } n., Bastard; because ‘fathered’ on the putative parent
Dadoméngro, } n., Bastard
Dádlo, Poóró-dad, Grandfather
Dúndo-dad, Father-in-law
Dádesko kair, Father’s house
Mi dádeski boótsiéngri, My father’s servants

Dan, adv., Than

Dánder, } v. a., To bite. Pasp., dántáva
Dand, } v. a., To bite. Pasp., dántáva

Dan, } n., Tooth
Dánlo, } p. part., Bitten. Pasp., dántó
Dándiaw, } p. part., Bitten.
Dánáw, } pl., Teeth
Choórá-bítto-dándo-méngro, Mouse; lit., poor little biter
Dándiméngri-chor, Nettles; lit., biting-grass
Dánderméskri, n., Pepper
Dánoméskri, n., Mustard
Dánding-plíshum, Wasp; lit., biting-fly

Dash, n., Cup. Pasp., tási
Doódás, n., Cup and saucer; lit., two cups, or
doít-dash,} cuplike things

Dásko. See Dei
De, article, The
Dé. See Del

Deáro,} adj., Dear
Deári,} 

Dei, n., Mother. Pasp., déi, dái
Déiesko,} gen., Mother's. Pasp., dáiáskoro
Déiä, voc., Mother!
Baúri-dei,} Grandmother
Poóri-dei,} Stiffi-dei, Mother-in-law

Del, v. a., To give, kick, hit, read (dé). Pasp., dáva, to
give, kick, hit, speak
Dé, To give, kick
Dóva,} I do, or will, give, etc.
Delóva,} I gave, etc.
Delóva meéro lav káter mi-Doóvel, I pray; lit., I give
my word to God
Déla,} He gives, will give, etc.
Deléla,} 

Deldóm,} I gave, etc.
Dióm,} 

Méndi dión, We gave
Diás, He gave, forgave, etc.
Diás drován opré o woóda, He knocked hard at the
doors
Díno, n., Gift; lit., given. Pasp., p. part., dinó
Dié, They gave
Dé} opré, v., To read

Del}
VOCABULARY.

Délomus-opre, Writing
Del-to-mándi, Present; lit., a give to me
Peéro-délling-tem, Lancashire; lit., foot-kicking country
Déloméngro, n., Parson, lucifer match, kicking horse
Déloméskro, n., Hammer

Den, adv., Then

Desh, adj., Ten. Pasp., desh
Deshbar, Ten-pound bank-note
Déshto-hauri,} Eighteen-pence. Pasp., desh-u-shtó,
Déshti-kórri, } eighteen
Desh-ta-yék, Eleven. D. ta doói, -trin, -stor, -pansh, -doói-trináw, 12, 13, 14, 15, 16. and so on; doói desháw, 20

Dídakeiś, n. pl., Half-bred Gypsies. See Akéi
Diás, He gave. } See Del
Dióm, I gave. } See Des

Dik, v. a., To see, look. Pasp., dikáva
Dikóva, I look, see
Te dikóv avrí, dikóva, If I look out, I see
Dikéssa, } Thou lookest, ye look, see
Dikéla, He sees
Dikéla pénza raúni, She looks like a lady
Diktóm, } I saw
Diktoóm,} They saw, (properly diktáš)
Diktás, He saw, looked
Diktás, Let us look
Too diktáš? Have you seen? ( Properly diktán; see p. 37)
Diktás kómeni? Did you see anything? ( Properly diktán; see p. 37)
Diktána, They saw, ( properly diktáš)
Díkto, } p. part., Seen. Pasp., dikló
Dikno,} p. part., Seen. Pasp., dikló
Dik pálla, ū., To watch, attend to; lit., look after
Béngesko-díking, Diabolic, ugly; lit., devil-looking
Koóshko-díking, Handsome, good-looking
Dídakéis, pl., Half-bred Gypsies. See Akéi
Díkoméngro, n., Looking-glass
Door-díkoméngro, Telescope; lit., far-seeing thing
Díkoméngri, n., Portrait, likeness, photograph, picture
Díkimus, } n., Sight
Díkomus, } n., Sight
Wáfedo díkomusti chei sas yóí. She was an ugly girl
Díklo, n., Handkerchief, necktie, etc. Pasp., díkló
Báuro-díklo, Shawl

Dínilo,

Dínilo, } n., Fool. Pasp., díniló

Dínlée, f.,

Dínleró,

Dínleró, pl., Fools
Dínlerés, adv., Foolishly
Dínleri, adj., Silly, foolish

Diás.

Dié, Díno. } See Del, to give
Dióm.

Dívio,

Dívioo, } adj., Mad, wild. Lieb., dțwio; Mikl., i, 9

Díviaw, pl., Lunatics
Dívio-kair, Asylum, madhouse
Dívi-gáiri, Midwife; lit., madwife. Due to assonance

Dívvus, n., Day. Pasp., díves

Dívvusáw, pl., Days
Ke-dívvus,
Kóvva-dívvus, } To-day
Te-dívvus,
Kóliko-dívvus, yesterday
Kroókingo-dívvus, Sunday
Mi-dúvelí's-dívvus,
Mol-dívvus, } Christmas Day
Bólesko-dívvus,
OVOCULARY.

Ovávo-dívus, Tò-morrow
Trín-dívuvus-pálla-kóóroko, Wednesda; lit., three
days after Sunday, and so on for the other days
of the week
Dívuvusly, adv., Daily
Dívuvusy roózha, Daisy

'Doi, adv., There (adoí, odói). Pasp., otiá; abl., otár
Dólla, pron., Those (dúlla). Pasp., odólé

Dood, n., Light. Lieb., tít

Dóódaw,
Dóódyaw, } pl., Lights, stars

Dóódoméngro, n., Lantern
Dóódoméngro,

Dóódeno, } adj., Light (lucidus)
Dóódenga,

Dóódoméškri, n., Lucifer-match
Dóódesko moólo, Will-o’-th’-Wisp
Báuro-dood, Lightning
Midoóvelésko-dood, Moon, lightning
Dood-yóógengi-kóshers, Firebrands; lit., light-fire
sticks

Káulo-dood, Dark-lantern

Dóódás, n., Cup and saucer (dash)
Dóódum, n., Belly, womb. Pasp., dudúm, gourd

Dooí, adj., Two. Pasp., dúí

Dooí-méndi, We two, or both of us
Dooí-léndi, They two, or both of them
Dooí kóllí, Florin, a two-shilling piece; lit., two
things
Dooí-dash, } Cup and saucer (dash)

Dóódás,

Dooí trín, Two or three

Yon ghién avrí dooí ta dooí ketané, They went out
by twos (ghién, for ghiás)

Dooker, v., To hurt, pain, ache. Pasp., dukáva, to feel pain

DooKER, n., An ache. Pasp., duk

DooKeróva, I punish
Doókadás, He did hurt
Doókadno, p. part., Tormented
Doómo, n., Back. Pasp., dumó
Dooméngro, } n., Broken-backed horse; doom-
Dooméksno-grei, } ékso for dooméskano
Door, adj. and adv., Far, long. Pasp., dur
Door, n., Distance
Door door dósta, } A very long way, very far off
Doórdair, } comp., Farther. Pasp., duredér
Door-dikoméngro, n., Telescope; lit., far-seer
Doóri, n., String, twine (dóri). Pasp., dort
Doórik, v., To tell fortunes, predict (dúkker). Lieb., turke-

wawa
Doórikapen, n., Fortune-telling, prediction. Lieb., turke-
pen
Doosh, n. and adj., Evil; bad, unlucky, etc. Lieb., dosch
Doóshalo, adj., Unlucky, etc.
Doósta, adj. and n., Enough, many, much, plenty, very
(adoósta, dósta). Lieb., docha; Mikl., i., 10
Door doósta, Long enough
'Doóva, pron., That (adoóva). Pasp., odóva
'Glal doovéski kair, In front of that house
Dúlla kólla, pl., Those things
Doóvel, n., God (dúvel). Pasp., devél
Doóvelkanésto, adj., Divine, holy. Pasp., devlicanó
Mi doóveléski cháiros, Eternity, for ever, the World,
universe; lit., my God's time
Dúvelésko chávo, Christ; lit., God's Son
Mi-doóvelésko, adj., Religious. Pasp., devléskoro
Mi-doóvelésko-dood, The moon
Mi-dúveléski gairé, Saints
Mi-dúvelésko maúroméngri, Jews; lit., my God's
slayers
Mi-doóvelésko bítta fólti, Fairies; lit., my God's
little people
VOCABULARY.

Dúveléski Joóvel, The Virgin
Mi-duvélsto-tem, Sky
Mi-doóvelésko-gódli, Thunder; lit., my God's voice
Mi-duvélsko-kéri, Heaven
Mi-doóvelénghi, } For my God's sake
Mi-duvélestí, } For my God's sake
Mi-duvéel, By God!
Mi-duvéel's moosh, Clergyman
Mi-duvéel's dívvus, Christmas Day

Doövorí, A long way off. (Door.) ? A contraction of door-avrée; compare, however, Böht., part i. (adj.): “A lengthened form, -oro, m., and ori, f., is much affected by both adjectives and nouns, e.g., terno, young, ternoró, ternort, very young”

Dórdi', interj., Lo, behold, see, look! ? Pasp., otár dik
Dóri, n., String, twine, riband, navel (doóri). Pasp., dór
Doríó'v, n., Ocean, sea, river (doýav). Pasp., daráv
Dósta, adj. and n., Plenty, etc. See Doósta
Dósta kómeni, A great multitude
Dósta dósta besháw, Very many years
Dósta ta dósta, Enough and to spare

Dóva, pron., That, it. See Doóva
Dóva, I give. See Del

Dovál, } n., Sea. Pasp., devryál

Dovyál, } n., Sea. Pasp., devryál

Doyáv, n., Sea (dorió'v). Pasp., daráv

Drab, n., Poison, drug, medicine. Pasp., drab, herb, root, physic
Drabéngro, } n., Druggist, doctor
Drabéngri, } n., Druggist, doctor
Tátcho-drabéngro, Doctor of medicine

'Dral, prep., Through (adrál). Pasp., andrál, from within
'Dré, prep., In (adré). Pasp., andré

Drillaw, n. pl., Berries, gooseberries (dírál)

Drom, n., Road, way, path, lane, street, etc., fashion, manner. Pasp., drom, road; Mikl., i., 10
Dromáw, pl., Roads
Bauré drómaw, Highroads
Bauri-gávesti-drómaw, Streets; lit., big town-roads
Błtti-gávesti-drómaw, Lanes; lit., little town-roads
Droóven, adv., Slowly. Pott, ii., 318, dirwanés, drovven, etc.
Droóveno, } adj., Tiresome, wearisome
Droóven, } Drován, adv., Hard, forcibly, slowly
Dúkker, v., To tell fortunes, predict (doórík). Lieb., turke-
Dúkkeróva, I tell fortunes
Dúkkerin, n., Fortune-telling
Dúkkeriben, n., Fortune
Dúkkadno, p. part., Predicted
Dúlka, } pl., Those (doóva). Pasp., odová; pl., odolé
Dúlli, } Dúmlbo, n., Hill, mountain (choómbo, etc.) Pasp., tumba,
Dúril, n., Gooseberry (dríllaw). Lieb., heril, a pea; Pott,
hillock
Dúril, n., Gooseberry-tart
Dúvel, n., God, sky, star. See Doóvel. Pasp., devél, God, sky

E.

EI, an ejaculation of woe, alas!
'Es, pron., It (les)
Eézaw, n. pl., Clothes. Sundt, Beretning om Landstryger-
følket, 1852; izar, (pl.), Klöder

F.

Fáirus, n., Fair (fóros)
Grefesto-fáirus, Horse fair
Férradair, } adj., comp., Better. Lieb., fedidir
Féttadair, } Féttadáiro,
Féttedáiro toóti, Better than you
VOCABULARY.

So komóva féterdáir, What I want most
O féterdáir plóxta, The best robe
Filisin, n., Hall, mansion. Lieb., filezzin
Fino, adj., Fine
First-adáir, adj., First
First-adáir o’ liléi, Spring; lit., first of summer
Fiz, n., Enchantment, charm
Folki (pron. fō’ki), n., Folk, people
Follasé, } n. pl., Gloves. Lieb., forlozzo; Pott, ii., 394
Follasáw, } Fóllasies,
Fon, prep., From. German, von
Foozhaári, n., Fern
Fordé, } v., To forgive (dé, del)
Fordel, } Pasp., forgive
Forgive-asár, Forgive
Fordeloness, n., Forgiveness
Fóros, n., Market town (faírus). Pasp., fóros
Baúlesto-fóros, Pig fair
Fóshono, adj., False, counterfeit, imitation
Fóshono wónghushir, False rings; rings made of
imitation gold
Maw kair toóti kek kómeni fóshono koókelo, Thou
shalt not make any graven image; lit., don’t make
to thee not any false doll
Full, } n., Dung, excrement. Pasp., ful
Fool, } Full-várdo, Dung-cart

G.

This letter must be invariably pronounced hard, as in go, and not as in gin.

Gad, n., Shirt. Pasp., gad
Gádaw, pl., Shirts
Gádesto-bei, Shirt-sleeve
Gad-kosht-koóva, Clothes-peg
Gáiro, n., Man. Only applied to gujos. Pasp., kur; gor  
(As), boy; Sundt, gaer (pl.), Folk
Gáiri, f., Woman
Gairé, pl., Men
Peévlo-gáiro, Widower
Peévli-gáiri, Widow
Vardéngro-gáiro, Miller
Ye ko' mi doóvel's tátcho gairé, An angel

'Gal, prep., Before (agál, 'glal). Pasp., angglál, agál

Gára, v. a., To hide. Pasp., gheraváva
Garó, I do, or will, hide
Gárido,
Gáridnó, p. part., Hidden
Gáredd,
Gáridnes,
Gárones, adv., Secretly, hidden, unknown
Gáradóm,
Garavón, I hid
Gáradás,
Garábas,

Guájo, n., Stranger, English person, one who is not a
Guájer, Gypsy. (Górjo.) Pasp., gajó

Gav, n., Town, village. Pasp., gav, village
Gaváw, pl., Towns
Gavéngro, n., Policeman
Gavéngri,
Baúro-gav, London
Baúро-bérésto-gav, Liverpool
Boóko-páni-gav, Stéripen-gav, County town; lit., prison town
Mendi jals yek gáver káter wáver, We go from one
town to the other

Ghián, You went.
Ghiás, He, she, they went. See Jal
Ghién, They went.
VOCABULARY.

Ghil, v. a., To sing (ghiv). Pasp., ghiliúbava
Ghili, n., Song (ghíveli). Pasp., ghilé
Ghílyaws, pl., Songs, broadsheets, handbills, newspapers
Ghílyéngri, n. pl., Newspapers

Ghílo, p. part., Gone. See Jal. Pasp., gheló, ghelé

Ghínjer, v., To count, reckon. Pasp., Ghenáva; pass.,
Ghínnya, ghenghiováva

Ghióm, I went. See Jal

Ghiv, v. a., To sing (ghil)
Ghivóva, I do, or will, sing
Ghíveli, n., Song (ghíli)
Ghívenna, They sing

Ghiv, n., Corn, wheat. Pasp., ghiv
Ghivéngro, n., Farmer
Ghivéskro, n., Farmer
Ghivésto-cháiros, Harvest; lit., corn-time
Ghivésto-kair, Farmhouse
Ghivésto-shéro, Ear of corn
Ghiv-pooséngro, Wheat-straw stack
Ghiv-poov, Wheat-field
Lívena-ghív, Barley; lit., beer-corn

Ghiv, n., Snow (iv, hiv, shiv, yiv). Pasp., iv, hiv, bív, vif

'Gyal, prep., Before (gal, agál, agláil). Pasp., angál, angál
Póshaglál, adv., Opposite; lit., close before
Tátcho-’glal, adv., Opposite; lit., right before

Gódlí, n., Noise, dispute, quarrel, row, summons (gúdli, goódlí)
Mi-doóvelésko-gódlí, Thunder

Góí, n., Pudding, pie, tart. Pasp., góí, a thick sausage
Góíra, pl., Puddings
Góíöngo-gúnno, Pudding-bag

Góno, n., Sack (gúnno, kányo). Pasp., gonó

Goódló, m., adj., Sweet. Pasp., guódló, gentle, sweets
Goódli, n., Sugar, summons
Goódlopen, n., Sweets, sweetmeats. Pasp., gudlipé, gentleness
Goóroni, n., Bull. Pasp., gurt, ox; adj., guruvanó
Goóshum, n., Throat
Górishi, trin-górishi, Shilling. Pasp., ghroskia, piastres, from the Turkish ghrush; compare also German groschen; Sundt, gurris; Skilling; Pott, i., 52; Mikl., i., 13
Gorjo, n., Englishman, stranger, alien, gentile, any one who
Gorjer, is not a Gypsy. Pasp., gadjó; Mikl., i., 11
Górji, f., Stranger. Pasp., gadji
Gorjé, pl., English persons, Gentiles. Pasp., gadje
Górjikana-drom, non-Gypsy fashion
Gaújikana jnomus, Learning fit for an alien
Boot gaujé-kani fólk-i see-lé konáw, They are all like Gentiles now
Górjikanes,
Górjokanes, adv., English
Górjones,
Chivlo-
Chúvno- görjer, Magistrate
Paanéngro-górjer, Sailor; lit., water-gentile
Poovéngri-górjer, Irishman; lit., potato-gentile
Yogéngri-górjer, Gamekeeper; lit., gun-gentile
Gózvero, adj., Artful, sly. Lieb., godswéro; Pasp., godialó
Gráinsí, n., Barn. Lieb., granscha, stable
Gránza,
Gránsí, n. f., Mare. Pasp., grasnì
Gránsni-méila, She-ass
Greéno, adj., Green
Grei, n. m., Horse. Pasp., gráí
Gréiaw, pl., Horses
Greíáw,
Greíéngro, n., Horsedealer, groom
Gréiesto-chok, Horseshoe
Gréiesti-chóxaw, pl., Horseshoes
VOCABULARY.

Gréiesto-chúkni, Horsewhip
Gréiesto-falrus, Horse-fair
Gréiesto-kóppa, Horse-rug
Gréiesko-menéngrö, Horse-collar
Gréiesto-prástering, Horse-race
Baréngro-} grei, Stallion
Deloméngro-grei, Kicking horse
Dooméksno-grei, Brokenbacked horse
Grúnchi-grúnchi-grei, Insatiable horse; by onomatopoea
Grésti, n., The mayor of a town. (The form of this word is the
dative of grei, but it is probably a corruption
of grásni)
Groóvni, } n., Cow. Pasp., guruvnó
Groóven, } n., Pasp., guruv
Groóvenesko-mas, Beef
Moóshkeni-groóvni, Ox, bull; lit., male cow
Groóvní roózha, Cowslip (flower)
Gröv, n., Bull. Pasp., guruv
Grövneski-bool, Beef-steak
Gúdli, n., Noise (gódlí)
Gúnno, n., Sack, bag (gόnno). Pasp., gonó
Gur, n., Throat (kaúri, kur, kárlo). Pasp., kort; Mikl. i., 13

H.

This letter is in many instances interchangeable with K, and in such cases is a
relief of an original aspirated K, e.g., kol and kol, to eat (khála, Pasp.)

Had, v. a., To raise, lift (ázer). Lieb., hadawa
' Hámyas, n. pl., Knee-breeches (rokámyas)
Hand, v. a., To bring (and). Pasp., anáva
Hánik, } n., Well. Pasp., khaník
Hánikos, } n., Pasp., khaník
Hárri, n., Penny (hóorro, hauro, kórro). Lieb., cheiro
Hatch, v., To stand, halt, stay, stop, etc. (atch). Pasp.,
atcháva, to remain
Hatch-paúli-kánni, Guineafowl; lit., stay-back fowl, because provincials call them 'comebacks,' from their cry
Hav, v., To come (av, 'vel). Pasp., aváva
Haw, particle, ? eh
Too shá纳斯 náfeló wáver dívvus, haw? You were ill
the other day, eh?
Haw, v., To eat (hol, kol). Pasp., kháva
Hawméskro, n., Table
Haúrini, adj., Angry, cross, savage (hóino, kórni). Pasp., kholínákoro
Haúro, n., Copper (hárrí, hórro, kórro).
Haúrongo, adj., Copper (hólono).
Haúro, n., Sword. Pasp., khauró
Héka, n., Haste (yéka, hókki). Pott, ii., 173, suggests sik,
quick as the etymon
Héro, } n., Leg, wheel. Lieb., hero. Pasp., gher, thigh
Heré, pl., Wheels
Wárdesko-heré, Cart-wheels
Heréngries, n. pl., Leggings
Hérengro-mátcho, Crab; lit., legged-fish
Hev, n., Hole, window, grave (kev). Pasp., khev
Hévaw,
Hévyaw, } pl., Holes, windows
Hévyaws,
Hévly, } Holy. From the assonance of Hole and
Héveski, } Holy
Moóisheno-hev, Armpit
Hínder, } v., Cacare (kinder). Pasp., khendáva
Hind, } adj., Dirty, wretched, squalid, filthy
Híndo, } adj., Dirty, wretched, squalid, filthy
Híndi-kair, Privy. Pasp., khéndi
Híndi-kákarátchi, Parrot; lit., dirty magpie
Híndo-tem, } Ireland. cf. Pasp., hindyemi, the
Híndi-teméskro, } end of the world
VOCABULARY.

Hindo-kóvva, A coarse expression sometimes used for mustard; cf. múterimongeri
Hindi-teméngro, Irishman
Hindi-teméngri-gairé, pl., Irishmen
Hindi-teméngri kóngri, Catholic Church; because so many Irish are Roman Catholics, or, in common parlance, Catholics

Hív. n., Snow (iv)

Hoax, v., To cheat (hókano). Pasp., khokhaváva

Hóben, n., Food, victuals, eatables (hólbén, kóben). Pasp., khabé
Hóben-cháiros, Supper-time
Hóbenéngro, m.,
Hóbenéngri, f., n., Cook, one who sells food
Hóbenéskro, n., Table

Baúro hóbenéskro, A glutton; lit., big eater

Hodás, He ate. See Hol

Hódjerpen, n., Gonorrhoea (hótchopen)
Hódó, } I ate, eaten. See Hol

Hóíno, adj., Angry (hóíno, etc.) Lieb., hoíno; Mikl., i., 12
Hóínomus,
Hóíben,
Hóíned,
Hóíled, } Vexed
Hóínous, adj., Angry

Hóíxben, } n., Lie, falsehood (hoókapen, hoax)
Hóíxani, } n., Liar, lie; adj., false. Pasp., khokhavnó

Hóíxter, } v., To jump (óxta). Pasp., ukhkiáva, to arise, get up

Hókter, } v., To eat (haw, kol). Pasp., khiáva, to eat; khaló, eaten
Hóva,  }  I do, or will, eat
Hólóva, } He eats
Hólá,  He eats
Holéssa, Thou eatest, you eat
Hodóm, I ate
Hodás, He ate, he has eaten
Hodé,  }  They ate
Hódén, }  p. part., Eaten
Hóldno,  
Hólled, }  p. part., Eaten
Hólben,  
Hóloben, }  n., Food (kóben).  Pasp., khábé
Hóbén,  
Hóleno,  
Hólono, }  n., Landlord
Holéskro,
Hólomus,  n., Feast, supper.  Vaill., p. 70, Andes o hamos, On a servi; p. 71, To hamos pe meseli, Mets le plat sur la table
Baúro-hóloméngró, Glutton
Baúro-hóloméngenro-joókel,  }  Wolf; lit., big-eating dog
Baúro-hóloméskro-joókel,  
Lólo-hóloméngrí, Radish
Gréi-esko lólo-hólomengri, Horse-radish
Hólono,  adj., Copper (haúrongo)
Honj,  n., The itch
Honj, v., To itch.  Pasp., khándjiovava
Hónjedóm, I itched
Hónjjified,  adj., Mangy
Hó'no,  adj., Angry, cross, etc. (hóino, haúrní, kórni).  Lieb., hoino
Hoófa,  n., Cap, captain (koófa).  Dr. Paspati says in a letter, "from the Greek koífia, a cap"
Hoókapen,  n., Lie, falsehood (hó'xben).  Pasp., khökham-
nibé, khökhaimbé
Hoólavers,  n. pl., Stockings (ouilavers).  Lieb., cholib; Mikl., i., 4
Hoóra,  n., Watch (óra).  Pasp., óra
VOCABULARY.

Hórro, } n., Penny (hárri, kórro, haúro)
Hórri, Posh-hórri, Halfpenny
       Shoo-khörri, Sixpence
       Désto-hórri, Eighteenpence

Hötcher, } v. a., To burn (káchar). Lieb., chadschowawa
Hotch,
       Hötcheróva, I do, or will, burn
       Hötcheréla, It burns
       Hötchedo, p. part., Burnt
       Hötchedé, pl., Burnt, also They burnt
       Hötchedóm, I burnt
       Hötchedás, He burnt
       Hötcheropen,
       Hötcheroben, } n., Gonorrhœa (hódjerpen)
       Hötchopen,

Hötchi-witchi, Hedgehog. Vaill., Gramm. Romm., Hoc'a,
       épic, pique; hoc'aviça, porc, épine, hérisson; hoc'lo,
       herissé, piquant

Hötcher mé, I said. An irregular verb; used in narration,
       like 'quotha.' Vaill., hiotosaraq, jeter les hauts
       cris; Pasp., khuyázawa, to call, cry to any one
       Hötchi-yov, He said
       Hötchi-yói, She said
       Hötch'ov, He said, I said

Hóva, I eat. See Hol

I.

I, f., def. art., The. Pasp., i
Ingrinés, n. pl., Welsh Gypsies, ? Ingrams
Iv, n., Snow (ghiv, hiv, shiv, yiv). Pasp., iv, etc.
       Iv-bar, Snowball

J.

Jásra, } adj., Such. Pasp., asavko
Jáfri,
Maw kel jáfri gódlí, Don't make such a noise
Kek na komóva jáfri tanáw si kóli, I do not like
such places as these

Jal, v., To go (jaw, jil, jol, ghílo). Pasp., djáva
Jóva, } I do, or will, go
Jalóva,}
Jalássa, } Thou goest, you go
Jássa, }
Jála, He goes
Jalóm méndi, We will go
Yov te jal, That he may go
Ghióm, I, or we, went
Ghiás, He went
Ghián, Ye went
Ghilé, They went
Ghílo, p. part., Gone. Pasp., geló
Jas ménghi pardál kóla poovyáw, Let us go over
those fields
Jáléd, Went
Jal pálla, To follow; lit., go after
Jal shookár, Go softly

 Jámba, n., Toad (jómba). Pasp., zámba, frog
Járifa, } n., Apron (jorjóffa, etc.)
Járika, }

Jas, Let us go.) } See Jal
Jássa, You go.) See Jal

Jaw, v., To go (jal, etc.) Pasp., djáva
Jaw paúli, v., To return, go back
Jaw, adv., Thus so (ajáw). Pasp., adjái, yet, still, again;
aveká, thus
Jaw see ta 'jaw see, Amen; lit., so it is and so
it is
Jaw mándi, So do I

Jeer, n., Rump. Pasp., ghür, groin
Jib, n., Tongue, language (chiv). Pasp., djib (As); tchip
Jido, adj., Alive, lively. See Jiv
Jil, v., To go. See Jal
VOCABULARY.

Jin, v., To know.  Pasp., *djináva*

Jínóva,} I know
Jínáw, } I don't know (? jináw mé)
Kek na jinóm mé, I don't know (? jináw mé)
Jinéssa, Ye know, thou knowest
Jinéla, He knows
Jinénna, They know
Jindóm, I knew
Jindássa, Thou didst know, you knew
Jindás, He knew, they knew
Jínlo, *p. part.*, Known
Jínoméskro, *adj.*, Wise, clever, knowing, sharp, 'fly'
Jínoméskro,} *n.*, A knowing person, wise man
Jínoméngro,} *pl.*, Wise men

Jiv, v., To live.  Pasp., *djiváva*

Jívóva, I live
Jívéssa, Thou livest, ye live, thou shalt live
Jívéla, He lives
Jívéna, They live
Jívdás, He lived
Jívdo,
Jívo, } *adj.*, Alive, living.  Pasp., *p. part.*, *djivdó*
Jídó,
Jívoben, *n.*, Livelihood, life.  Pasp., *djibé*
Jív apré, *v.*, To live uprightly

Job, *n.*, Oats (*jóv*).  Pasp., *djov*, barley ; Mikl., i., 47
Jób-poosengro, Oat straw stack

Jó’lt-a, A signal-cry, the meaning of which is obsolete.

Jol, v., To go.  See Jal
Jómba, *n.*, Toad (jamba).  Pasp., *zamba*, a frog ; Mikl., i., 47
Jómger, *v.*, To awake.  Pasp., *djangáva*

Joökeli,} *u. m.*, Dog (yákel).  Pasp., *djukél*
Joókli, f., Bitch. Pasp., tchukli
Kanéngro-joókel, Greyhound; lit., hare-dog
Vesh-joókel, Fox; lit., wood-dog
Baúro-hóloméngro-joókel, } Wolf; lit., big-eating dog
Baúro-hóloméskro-joókel, }
Kralis’s baúro báleno joókel, Dandelion (flower);
lit., Queen’s big hairy dog
Joóva, n., Louise. Pasp., djuv
Joóvé, pl., Lice
Joóvli, adj., Lousy. Pasp., djualbo
Joóvel, n., Woman. Pasp., djwél
Joóvyaw, pl., Women
Joóvni, adj., Feminine, female. Pasp., djwlicanó
Joóvni-kóllaw, pl., Women’s clothes
Joóvisko-más, } Mutton; lit., female meat; or,
Joóviko-mas, } The flesh of a cow which has died in calving
Joóvioko-st’àdi, Bonnet; lit., female hat
Jórjóffa,} n., Apron (járifa, chardókka, etc.) Böhtlingk,
Jórjóxa,} Part i., p. 35, jüdáráka, shawl
Jóv, n., Oats (job). Pasp., djov, barley
Jóva, I go. See Jal
Justa konáw, Just now

K.

This letter in some words is interchangeable with ‘h,’ and, in such cases, is a relic of an original aspirated ‘k,’ e.g., kol, kó, originally k-kol, to eat,

Kaáfní, adj., In foal (kávni). Pasp., kabnl
Káchar, v., To burn (hócher). Lieb., chadschewawa; Pasp., kizdžawa, to take fire
Kair, n., House. Pasp., ker
Kairáw, pl., Houses
Kairéngro, n., Housedweller, housekeeper
Káiriko-tan, Brickfield
Kéri, } adv., At home. Pasp., keré
Chîriklésto-kair, Birdcage
Ghivésto-kair, Farmhouse
Híndi-kair, Privy
Králisko-kair, Palace
Loódopen-kair, Lodging-house
Kair, v. a., To do, make, etc. (kérav, kel). Pasp., ke-ráva
Kairóva,
Kérioa,
Kelóva, I make, do make, I will make, or do, etc.
Keráw,
Kéréssa,
K’éssa, Thou makest
Kérés,
Kairéla,
Kéréla, He, she, it, does, or will, make, do, etc.
Keléla,
Kéla,
Kairéenna, They make, dance, etc.
Kerénna,
Káirdo, p. part., Done, made. Pasp., kerdó
Kaired,
Te kérav teéro drom, To make thy way
Kédóm, I did, I made, I did do, I have done
Kédás,, He made
Kerdás, He made
Kédás wáfedo, He sinned, he suffered; lit., he did bad
Kairdán, Thou hast cooked, done
Yon kerdé, They cooked
Kedé a baúro gódli, They made a great noise
Keras ménghi, Let us cook, make, dance, play
Kair posh, To help; lit., do half
Kair tátcho, To cure; lit., make right
Kaired adré, Enclosed, fenced in
Káiropen, n., Doings, dealings, actions
Kériben, \} n., Behaviour, doing
Kérímus, \} n., Creator, maker
Káíroméngro, \} n., Creator, maker
Kéroméngro, \} n., Creator, maker
Kal-kélimus-tem, Cheshire; lit., cheese-making country

Kaij, \} n., Silk. Pasp., kesh
Kaish, \} \} adj., Silken. Pasp., keshanó

Kájjino, \} \}
Káisheno, \} \}

Kákaráitchi, \} n., Magpie. Pasp., karakáshka, kakaráshka
Hindo-kákaráitchi, n., Parrot; lit., dirty magpie

Kal, \} n., Cheese. Pasp., kerál
Kaléngri, n., Buttermilk, whey
Kál-márekli, Cheesecake
Kal-kélimus-
Kal-kélimus-tem, Cheshire, as if Cheeseshire
Kal-kéli-m
Chúmba-kálesko-tem, Derbyshire; lit., hill-cheese-county

Káliko, \} n., Yesterday, to-morrow (kólíko)
Lóva léndi to mándi's hóben adré káliko saúla, I will have them for breakfast (lit., to my food) (in) to-morrow morning
Káliko koóróko, Last Sunday

Kam, \} n., Sun. Pasp., kam
O kam see opré (or, átched opré), The sun has risen
O kam see bésched (or, bésched talé), The sun has set

Kámora, \} n., Chamber, room. Lieb., kamóra; see Mikl., Kamóra, \} i., 17; Pasp., in a letter, says “Greek kúmera, from kámara, a vault”

Kánder, \} v., To stink. Pasp., kandáva

Kán, \} n., A stink, unpleasant smell
Kan, \} \}
Kanéla, It stinks
VOCABULARY.

Kánlo,  
Kánelo, \{ adj., Stinking  
Kánloo, 
Kanlé, pl.,  
Kánlo-poóruma, Garlic; lit., stinking onion

Kan, n., Ear. Pasp., kann  
Kánaw, pl., Ears  
Kanéngro),  
Kánengri,  \{ n., Hare  
Baúri-kanéngri-moosháw, pl., Hernes; lit., big-hare-men  
Kanengré, pl., Hares  
Kanéngro-joókel, Greyhound  
Kanéngro-moosh, Gamekeeper  
Kanéngro,  
Kánengri,  \{ n., Earring  
Kánoméngro,  
'Shóóko kanéngri, Deaf person

Kánná, adv., When, now (kónna). Pasp., kánna  
Kánná yuv sas lelled opré, When he was arrested  
Kánná sig, Immediately (kenáw sig)

Kánni,  \{ n., Hen, fowl. Pasp., kagní; Liebich, kachnin. See  
Káchni,  \{ Mikl., i., 16  
Kánniaw,  \{ pl., Hens, fowls  
Kánnia,  \{ Hatch-paúli-kánni, Guineafowl, called 'comebacks' by provincials, from the cry

Kányo, n., Sack (góno). Pasp., gonó
Kárlo, n., Throat (kur, gur). Pasp., kurló
Kas, n., Hay. Tasp., kas  
Kaséngro, n., Hayrick  
Kásoni, n., Billhook

Káter, \{ prep., To, unto, at. Pasp., kátar, from where,  
Kátar, \{ whence; kátar, from; akátar, from here; okátar,  
Katár, \{ from there. Lieb., gatter, hither

Káters, \{ n., Scissors. Pasp., kat  
Kátsies, \{
Káteni,  Kátenes, \{ adv., Together (kétané, to-ketané). Pasp., ketané
Kátené, Káulo, m.; Kauli, f.; Kaulé, pl., Black. Pasp., kaló
Káulo, n., Common, heath, a term which is said
to have originated with the large black waste
lands about Birmingham and the Staffordshire
Potteries
Káuloben, n., Blackness
Káuloméskro, n., Blacksmith
Káuloméskro-koóva, Anvil; lit., blacksmith-thing
Káulo-boóbi, Black bean
Káulo-dood, Dark-lantern
Káulo-gav, Birmingham, London; lit., black town
Káulo-tem, 'The Black Country,' either Manchester,
Birmingham, the Staffordshire Potteries, or Lancashire
Káuli-raúni, Turkey; lit., black lady
Kaur, v., To shout, call (kor). ? Pasp., tchárda
Káuri, n., Penis (kórri)
Káuri, n., Neck (kur). Pasp., kórt
Kávakéi, This here
Kávodói, That there
Kávni, adj., In foal (kaáñi). Pasp., kábní
'Kávi, n., Kettle (kekávi)
Kedás, He made. See Kair
Ke-dívvius, n., To-day
Kédo, p. part., Made.) See Kair
Kedóm, I made.
Kei, adv., Where. Pasp., ka
'Kei, adv., Here (akei)
Kekávi, n., Kettle ('kávi). Pasp., kakkávi
Kek, adv., No, not. ? Pasp., kanék, none
Kéker, adv., No; adj., None
Kékero, adj., None
Kékera mándi, No, not I; an emphatic negation
Kéker mándi,
VOCABULARY.

Kéker adré lin, Empty; lit., none in them
Kek-kómi, adv., Never, no more
Kék-kom, v., To hate; lit., not-love
Kek-kómeni, None, nobody, no one (kómeni)
Kel, v., To do, act, play, dance, make, cook, etc. (kair).
   Pasp., kéréva, to make; keléva, to dance
Kelóva, I will make
Kéla, It will do
Keléla péias, It is playing; lit., it makes fun
Kelled, Made
Kelling, Dancing
Kélopen, n., Spree, dance, dancing, ball. Pasp., kélibé
Kéloméngro, n., Doer, performer
Spingaáro-kéloméngro, Skewer-maker
Kélímus, n., Play. Vaill., kelimala'
Kal-kélímus-tem, Cheshire; lit., cheese-making country
Keñáw, } adv., Now (kánna). Pasp., akaná
   Kenáw-sig, Just now, immediately (kánna-sig); lit.,
   now soon, or quick
Képsi, n., Basket (kípsi)
Kérav, To cook.)  } See Kair
Keráw, I do.
Kéré, } adv., At home. Pasp., kéré
Kéri, } adv., At home. Pasp., kéré
Kérében, } Behaviour.
   Kérémius, } See Kair
Kérénná, They make.
   Keréssa, Thou makest, etc.
Kérmó, n., Worm (kírmó), Pasp., kermó
Kérova, I do. See Kair
Késser, n., Care; v., To care
   Késseréla, He cares
Késter, v., To ride (kíster). Pasp., uklistó, mounted
Kesterdás, He rode
Késterméngro, n., Jockey
Kétané, } adv., Together (káteni). Pasp., ketane
Kétanes, } Kév, n., Hole, window (hev). Pasp., khev
Kil, n., Butter. Pasp., kil
  Kil-maúro, Bread and butter
  Kil-kóro, Buttercup (flower)
  Kil-píshum, Butterfly
Kílli, n., Earring. Pasp., tcheni
Kin, v., To buy. Pasp., kináva
  Kindóm, I have bought
  Kindás, He bought
Kínder, v., To relieve the bowels (hínder). Pasp., khen-dáva
Kíndo, adj., Wet, sweaty. Pasp., tünde (As). Pott, ii., 103
Kínger, v., To tease, bother, weary, vex. Pasp., khtníovava,
to be tired
  Kínnó,
  Kinó, } p. part., Tired, weary. Pasp., khinó
  Kíni,
  Kíni,
Kípsi, n., Basket (képsi)
Kírmo, n., Worm (kérmo). Pasp., kermó
Kísi, n., Purse. Pasp., kísi
  Kísí, adj., Much; sar kísi, how much. Lieb., gizzi
Sávo kísi, What a lot of
Kíster, v., To ride (késter). Pasp., uklistó, mounted
Kítschema, n., Inn. Lieb., kertschinma. See Mikl., i., 19
  Kítschemáw, pl., Inns
  Kítscheméngro, n., Innkeeper
Klíerin, n., Key. Pasp., kliidí
Klíerin, } n. and v., Lock
  Klísín, } Klísínáw, pl., Locks, a Gypsy tribe
  Klísoméngro, n., Bridewell, lock-up, police-station,
rabbit-trap
Klísí, n., Box

K' naw, adv., Now (kenáw)

Ko, pron., Who (kon). Pasp., kon, ka

Kóko, n., Uncle. Pasp., kak

Kokálos, n., Bone, rib, thigh (kokoölus). Pasp., kókkalo

Kókalo, n., Bone, rib, thigh (kokoölus). Pasp., kókkalo

Kókeró, adj., Self, lonely, alone. Pasp., kórkoro, alone

Kókeri, n., Selves

Kokeró, pl., Selves

Kókerus, n., Week (koóróki, kroóko, etc.) Pasp., kurko

Kokoölus, n., Bone (kokoölus). Pasp., kókkalo

'Kólyaw, pl., Bones

Koókelo, n., Doll. Lieb., gukkli

Kol, v., To eat (hol, haw). Pasp., khava

Kóben, n., Food, victuals, eatables (hóben, hólben).

Kóliko, n., Yesterday (káliko). Pasp., korkoro,

Kóliko-dívvus, kólkoro, alone; Lieb., kokeres, retired, alone

Kóliko-šaúla, To-morrow morning

Kólla, n., s. and pl., Thing, things, shillings (kóvva, koóva).

Kólli, Pasp., ková. This is really a plural form; compare kova, this, and doóva, that

Kóllaw, pl., Things, shillings

Kolé, pl., Things, shillings

Doói-kólli, Florin, two-shilling piece

Joóvni-kóllaw, Woman's clothes

Múttering-kólla, Urinal

Pansh-kólla, Crown, five-shilling piece

Pansh-kólenghi-yek, A five-shilling one

Práastering-kólli, Railway train

Wáledi-kólli, Misfortunes; lit., evil things

'Kólyaw, n. pl., Bones (kokoölus)

Kom, v., To love, owe, wish, desire, want, like, etc. Pasp., kamáma

Kómer, v., To love
Komóva, I do want, I want, like, wish, etc.
Komésssa, } You like, thou lovest, thou wantest
Komés, 
Komés too? Do you like?
Komélá, He wants, or will want, he likes
Koménna, They wish
Kom asár, imperat., Love thou
Kómoben, n., Love, friendship, mercy, pity
Kómomus, n., Love
Kómoméskro, } n., Lovell, a Gypsy tribe
Kómelo,
Kómomúso, }
Kómomústi, } adj., Loving, kind, dear
Kómelo,
Kómelo-gáiro, Friend
Komyáw, pl., Friends
Kómyaws, pl., Lovells. See above
Kek-kom, v. a., To hate; lit., not love
Kómeni, adj., Some, somebody (choómeni, kúmeni)
Kek-kómeni, None, nobody, not any
Dósta-kómeni, A great multitude
Kómi, adj., More. Pott, ii., 90
Kómodair, comp., More
Kek-kómi, adv., Never, no more, not again
Kon, pron., Who (ko). Pasp., kon, ka
Kon, adv., Then, therefore
Besh toóki 'lé kon, Sit down then
Kon, Sor-kon, All, every. Mikl., ii., 35, sekon; Vaill., se kono;
Mikl., i., 46
Só́r-kon kólí, All things, everything
Konáfni,
Konaáfi, } n., Turnip (krááfi)
Konááfia, pl.,

Gréíesko-
Baúlesko- } konaáfi, Beetroot
Bókro-
Kóngali, n., Comb. Pasp., kangli
VOCABULARY.

Kónga,} v., To comb
Kóngi,}  
Kóngri,} u., Church. Pasp., kangeri
Kóngri lil, Bible
Koósfa, u., Cap (hoófa)
Koókelo, u., Doll, goblin (kokoólus). Lieb., gukli
Koóko, u., Week (koóroko)
Koónjonés, adv., Secretly, unknown; ? connected with Koónsus, a corner. See also Bikónyo, Akónyo
Koónsus,} u., Corner. Lieb., guntsch
Koónshi,} u., Corner. Lieb., guntsch
Koor, v., To fight, beat, strike, knock, etc. Pasp., kuráva
Kooróva, I do, or will, fight
Koordno, p. part., Beaten
Koorás, Let us beat
Koordás, He beat
Koordém mérghi, We fought
Kooróben,} u., Battle
Koórimus,} u., 
Koóroméngri, u., Drum, tambourine
Koóroméngro, u., Soldier, pugilist, etc.
Koórimonjeri, u., Army
Kooroko,) u., Sunday, week (kókerus, kroóko, koóko, etc.)
Koóroki,} Pasp., kurkó, Sunday, week
Yórakánakoóroko, Easter Sunday; lit., egg Sunday
Koóroko, u., Thunder; by a lisping assonance of thunder and Sunday
Yek dívvus pálla koorokéss, Monday; lit., one day after Sunday
Koórona, u., Crown, five-shilling piece. French, couronne
Koóri, u., Cup, pot (kóro, kúra). Pasp., koró
Koósi, u., A little. Pott, ii., 96, kutti
Kooshné, pl., Baskets (kúshni). See Mikl., i., 18
Koóshto,} adj., Good (kóshto, kúshto). Lieb., gutsch,
Koóshko,} happy; Böhtl., kástó, good; Sundt, kiska, good; Pott, ii., 93, kucz, theuer
Koóshtiben, n., Goodness, good
Koóshtoben, n., Happiness, good health
Koóshkopen, Happy
Koóshko-bóky, Handsome, good-looking
Koóva, n., Thing (kólla, kóvva). Pasp., ková
Koóvaw, pl., Things
Bool-koóva, Chair
Gad-kosht-koóva, Clothes-peg
Kauloméskro-koóva, Anvil
Mütteriméngkri-koóva, Teapot
Tátto-koóva, Pepper
Lálo-koóvaw, Cherries, currants
Kóppa, n., Blanket. Lieb, gappa; Pasp., kirpa, a dish-clout
Greiesto-kóppa, Horserug
Péresto-kóppa, Carpet
Kor, v., To call (kaur). Pasp., tchárdava
Koróva, I do call
Kórdó, p. part., Called
Kordóm, I called
Kordás, He called
Kordé, They called
Kóroméngro, n., One who calls at shops, and steals money by sleight of hand
Mookás méndi kor asár dúla folki, Let us call those people
Kor, n., Brow, eyebrow
Kóro,
Kóredo, adj., Blind. Pasp., koró
Kóredo, pl., Blind people
Kórdi,
Kordé, n., Blindness
Kóroméngro, n., One who calls at shops, and steals money by sleight of hand
Mookás méndi kor asár dúla folki, Let us call those people
Kóre, adj., Cross, ill-tempered (háurini, hóno, hóño). Pasp., kholinákoro
Kóorro, } n., Penny (hörro, hórri, hárri). Lieb., cheiro, cheir-
Kórrri, } engero
Déshire-kaúri, Eighteenpence
Shookhaúri, Sixpence
Kóro, } n., Cup, pot (koori, kúra). Pasp., koró
Kóro, } Koréngro, n., Potter
Koréngri, pl., Potters
Koréngri-tem, } Staffordshire
Kóresko-tem, }
Kórrri, } n., Thorn, tent-peg, pudendum virile (kauri). Pasp.,
Kóro, } kor, penis; kauró, thorn
Baúro-kauréngro-moosh, A descriptive appellation
Kor’ri, or Kaúri, n., Throat (kur). Pasp., kòr
Kósher, } v., To lick, to clean (yooso). Pasp., kosháva
Kóssér, } Kósserin’ plóxta, Towel; lit., cleaning-cloth
Kósseróva les yoózho, I will cleanse it
Kossadé, They licked
Kóshno-chávi, Doll (kóshteno)
Kóshto, adj., Good (koóshto)
Koshté, pl., Good
Kóshtoben, } n., Goodness, peace
Kóshtomus, } Keróva ni kóshtodafr les, I will do my best
Kosht, n., Stick. Pasp., kasht, kash
Koshtáw, pl., Sticks
Koshténgro, n., Woodcutter. Pasp., kashtéskoro
Kóshteno-tíkno, Doll (kóshno-chávi). Pasp., kashtu-
nanó
Dood-yóngengi-kóshters, Firebrands
Gad-kosht-koóva, Clothes-peg
Moóshkero-kosht, Constable’s staff
Poókering-kosht, Signpost
Yoósering-kosht, Broom
Kósser. See Kósher

Kotoré, } *pl.*, Pieces
Kótoráw, } *pl.*, Pieces
Kótoréndri, *n.*, Fragment
Kótoréndi, Pieces, to pieces

Kóvva, *n.*, Thing (koóva, etc.) Pasp., *ková*

Lílesko-kóvva, Paper; lit., book thing
Moóesto-kóvva, Looking-glass

*Kóvva, adj.*, This (akóvva). Pasp., *akavá*

Kóvva-dívvus, To-day

Kráafsni, } *n.*, Nail, button, turnip (konástia, konástni). Pasp.
Kráfsni, } (p. 451), *kársia*; Mikl., ii., 37, 132 (Kolomyjer Kreise Galiziens Vocab.), *karfsin*, nail

Krális, *n.*, King. Pasp., *krális*. See Mikl., i., 18

Králisi, }
Králisi, } *n.*, Queen. Pasp., *kralitcha*
Králissi,

Králisko-kair, } Palace
Králiskésko-kair, }
Králisko-poóro-kair, Castle
Králisko-rook, Oak; called frequently 'royal oak'
Králisom, *n.*, Kingdom

Králís's } baúro báleno joókel, Dandelion (flower);
Králiskésko } lit., Queen's} big hairy dog

King's }

Krámbrookos, *n.*, Drum. Lieb., *tambuk*

Kreća, *n.*, Ant. Pasp., *kírt*

Krećaw, *pl.*, Ants

Kroóko, *n.*, Week (koóroko, etc.) Pasp., *kurkó*

Kroókingo-dívvus, } *n.*, Sunday

Kúlfó,

Kúmbó, *n.*, Hill (dúmbó)

Kúmeni, *adj.*, Some, somebody (kómeni)

Vániso-kúmeni, Anybody

Kur, *n.*, Throat (kárlo, kor'í, gur). Pasp., *kurló, kórt*

Kúra, *n.*, Cup (kóro)
VOCABULARY.

Kúrri, n., Tin, solder. Pasp., kalái, tin
Kúshni, n., Basket (tushni, trooshni, etc.) Pasp., kóshnika
   Kooshné, pl., Baskets
Kúshto, adj., Good (koóshto)
   Kúshto-moóshi, Right arm

L.

Ladj, n., Shame (aládj). Pasp., ladj
   Ládj-fully, adv., Shamefully
Ládjipen, n., Goodness (látcho). Pasp., latchipe
Láki, } pron., Her (láti, lóki). Pasp., 2nd dat., làke; gen.,
   Lákro, } lákoro
Lálo, adj., Red (lólo). Pasp., loló
   Lálo-gav, Reading; lit., red-town
   Lálo-píro, Redford; lit., red-foot
   Lálo-koóvav, Cherries, currants; lit., red things
Las, He, or she, got (lel). Pasp., liás, las
Las, pron., Him, it (les, lis, 'es). Pasp., les
Lásá, With her. Pasp., lása
Latch, v., To find. Pasp., lazdaáva, to pick up
   Latchóva, I do, or will, find
   Latchéenna, They find
   Latchno, p. part., Found
   Latchdóm, I found
   Latchás ménghi, Let us find
Látko, adj., Good, fine (lástipen). Pasp., latchó
Láti, pron., To her, with her, her (láki). Pasp., 1st dat., láte,
   to her
Las, n., Word, name. Pasp., lav
   Lávaw, }
   Laváw, } pl., Words
   Lávyaw,
Lávines, adv. used as a noun, Gibberish
Lávines-tem, Wales; lit., wordy country
Lávines-rókerben, Welsh language; lit., wordy talk
Lávines-gaujo, Welshman
Lávines-gairé, pl., Welshmen
Lávinéngri-gaujé, Del lav, v., To answer, pray
Del koóshto lávaw, To pray; lit., give good words
Delóva meéro lav káter mi-doóvel, I pray God

Law, I take. See Leł
Leł, pr. pl., They. Pott, i., 242
Boot gaujákani fólké see-lé konáw, Very Englishified folk are they nowadays
Poókeroméngri see-lé, They are informers
Koshté see-lé konáw—toólo see-lé, They (hedge-hogs) are good now (to eat)—they are fat
Kanlé see-lé, They are putrid

Leł, Take! See Leł
’Lé, prep., Down (alé, talé)
Leéno, p. part., Taken. See next
Leł, v., To take, get, obtain, catch, etc. Pasp., láva
Lóva,
Lelóva, I do, or will, get, take, etc.
Law,
Léla, He takes, catches, he will take, etc.
Lióm, I got, obtained, etc.
Liás,
Las, He, or they, got. Pasp., liás, las-
Lián, You took, got, etc.
Lié, They took
Leéno,
Linó, p. part., Got, taken, begotten. Pasp., linó
Lélo,
Beng te lel toóti, Devil take you
Leł kóshtoben, Please; lit., take the goodness
Leł mótti, To get drunk
Leł opré, To apprehend; lit., take up
Leł trad, Take care! mind!
Leł veéna, Take notice

Len, pron., Them (lin). Pasp., acc., len
Léndi, pron., To them, them, their (lénti). Pasp., 1st dat., lënde
VOCABULARY.

Shoon léndi, Remember! lit., hear them

Léngheri,
Lénghi, } pron., Their (léndi)
Lénti,
Lénsa, With them. Pasp., lénsa
Les, pron., Him, it (las, 'es, lis). Pasp., acc., les
Lésko, pron., His. Pasp., gen., léskoro
Lésti, pron., His, her, it. Pasp., 1st dat., léste
Lián, Ye got. } See Lel
Liás, He, or they, got. } See Lel
Libena, n., Beer (livena, 'vini). Lieb., lowina
Lié. See Lel
Lik, n., Nit. Pasp., lik
Líkyaw, pl., Nits, flies
Lil, n., Book, paper. Pasp., lil
Liláw, } pl., Books
Lílyaw, } pl., Paper
Lílesko-kóva, Paper; lit., book-thing
Liléngro, n., Star, because ‘read’ by astrologers
Mi doövelésko lil, } Bible; lit., my God’s book, or
Kóngri lil, } church book
Pansh bálanser lil, Five-pound note

Lilef, } n., Summer. Pasp., nilái
Lílel, } Spring; lit., beginning, or first,
Bignomus } o’ lilel, } of summer
Firstadair } Pálła-lilef-see-párdel, Autumn; lit., after summer is
over
Linó, p. part., Taken. See Lel
Lióm, I took. See Lel
Lívena, n., Beer (líbena, lovína, ’víni). Lieb., lowina; Mikl.,
i., 28
Lívenéngró, n., Brewer, beerseller
Lívenéngries, n. pl., Hops
Póbésko lívena, Cyder; lit., apple-beer
Lívena ghiv, Barley
Lo, pron., He. Pott, i., 242
Yov ghiás káter tan kei sas-ló, He went to the place where he was
O rashéi, koóshto sas-ló, The priest was a good man; lit., the priest, good was he
’Jaw wásfedo see-ló adré lésko zee, He is so jealous
Lod, v., To lodge. Pasp., lodáva
Loódopen, n., Lodging
Lóki, pron., Her (láki)
Lóko, adj., Heavy. Pasp., lokó, light (levis); Mikl., i., 22.
Lokó, This is an example of the confusion of opposite meanings remarked by Mr. Leland, Eng. Gypsies, p. 126
Kek nane’l lóko, It is light
Chómóni sas adré, lokó, Something was inside, heavy
Lólo, adj., Red (lálo, lúller). Pasp., lólo
Lóli-mátcho, Red-herring
Lólo hóloméngrí, Radish; lit., red-eating thing
Grefésko lólo hóloméngrí, Horseradish
O lólo wéshkeno-joókel, The fox
Lólo-matché, pl., Salmon; lit., red-fish
Lóli, n., Farthing (lúli)
Lónderi, n. pr., London (Lúndra). French, Londres
Lon, n., Salt. Pasp., lon
Lóndo, adj., Saline, salt. Pasp., londó
Lóndo-paáni, } The sea; lit., salt water
Lóndudno-paáni, }
Lóndo mátcho, Salt fish
O hō’no lóndo paáni, The angry waves
Long, adj. and v., Lame, to lame. Vaill., lang; Sundt, longálo; Pott, ii., 337
Longé, pl., Lame people
Loóbni, n., Harlot (lúbni, lúvni). Pasp., lúbni; Mikl., i., Loódni,
Loódniaw, pl., Harlots
Loóberiben, n., Prostitution
Loódopen, n., Lodging, barn (lod)
VOCABULARY.

Loódopen-kair, Lodging-house
Loor, v., To rob, plunder, steal
Loórdo, p. part., Robbed
Loóred, n., Thief
Loóripen, n., Booty, plunder
Loóvo, n., Money (lúva). Pasp., lové
Lóvo, n., Money (lúva). Pasp., lové
Lóva, I take. See Lel
Lovína, n., Beer (lívena)
Lúbni, n., Harlot (loóbni). Pasp., lubni
Lúli, n., Farthing (lóli)
Lúller, v., To blush (lóló). Pasp., lóllivava
Lúlleróva, I do, or will, blush
Lúndra, n. pr., London (Lónderi). French, Londres
Lúndro, n., London (Lónderi). French, Londres
Lúva, n., Money (loóva). Pasp., lové
Lúvni, n., Harlot (loóbni)

M.
Maa, prohibitive particle, Do not (maw). Pasp., ma
Maloóna, n., Thunder. Mikl., i., 24
Mályaw, n. pl., Companions, mates. Pasp., mal
Man, prou., I, me (ménghi, mônghi). Pasp., acc., man;
Mándi, 1st dat., mánde; 2n l dat., mánghe
Mánghi, n., Man, male (moosh). Pasp., manoósh
Manoóshni, n., Woman (mónoshi). Pasp., manushni
Mánnsa, pron., With me. Pasp., instr., mánsa
Mántchi too, ) Cheer up! Vaill., manjao, I console
Mántcha too, ) Cheer up! Vaill., manjao, I console
Márikli, n., Cake. Pasp., manriklo
Kal-márikli, Cheesecake
Mas, n., Meat, sheep. Pasp., mas
Masáw, *pl.*, Meats, victuals
Maséngro, *n.*, Butcher. Pasp., *maséskoro*
Maséngro’s *maurin’ kair*, Slaughter-house
Masáli, *n.*, Frying-pan
Joövioko-mas, Mutton
Moöshkeno-mas, Beef
Balovás, Bacon
Moölo-mas, Carrion

MáATCHKA, *n.*, Cat. Pasp., *máatchka*; Mikl., i., 23
Tíkno máATCHKA, Kitten; lit., little cat

MáATCHO, *} *n.*, Fish. Pasp., *máATCHó*
MáATCHI, *} *n.*, Fish. Pasp., *máATCHó*
MáATCHAW, *}
Matcháw, *} *pl.*, Fish
MATCHÉ, *}
MáATCHO, *n. pr.*, Heron, Herne, a Gypsy tribe; as if *herring*
MáATCHOMÉNGRO, *} *n.*, Fisherman. Pasp., *matchéngoro*,
Matchéngro, *} fish-seller
Sápesko máATCHO, Eel; lit., snaky-fish
Héregno-máATCHO, Crab; lit., leggy-fish
Báleno-máATCHO, Herring
LOLO-máATCHO, Red-herring
Lóli-máATCHÉ, *pl.*, Salmon
Moöshkeno- *} máATCHO, Cod-fish
PElé-
Rínkeni bar máATCHO,
Rínkeni máATCHAW ta jals talé o baryaW, *} Trout
Reéski máATCHÉ, *pl.*,

MAUR, *v.*, To kill. See Mor. Pasp., *maráva*
MAÚRO, *n.*, Bread. Pasp., *mauró, maró*
Mauréngro, *n.*, Baker
Chóllo maúro, Loaf
Chelle mauré, *pl.*, Loaves
Kil-maúro, Bread and butter

MÁVI, *n.*, Rabbit
Maw, *prohibitive particle*, Do not (maa). Pasp., *ma*
VOCABULARY.

Mé, *pron.*, I. Pasp., *me*
Meéa, *n.*, Mile. Vaill., *míga*; Sundt, *míjan*; Pott, ii., 454; i., 88
Meéasto-bár, Milestone
Meéro, *m.,* } *pron.*, My (meíro, míno). Pasp., *mírō*
Meéri, *f.,* } *pron.*, My (meíro, míno). Pasp., *mírō*
Mefesto-gav, Doncaster; as if, donkey's town
Meflesko-tem, Yorkshire
Gráśni-meíla, She-ass
Posh grei ta posh meíla, Mule
Meíro, } *pron.*, My (meíro). The first syllable appears to
Meíri, } have been influenced by the English word
Mel, *v.*, To die (mer)
Béngesko-mel, The Devil's Dyke, near Newmarket, Cambridgeshire
Men, *n.*, Neck. Pasp., *men*
Gréiesko-menéngro, Horse-collar
Men-wériga, Necklace
Dúla baúro-menéngri-cheriklé, Herons; lit., those great-necked birds
Men, *pron.*, We, us. Pasp., *amén*
Méndi, *pron.*, To us, we, us. Pasp., 1st dat., *aménde*
Ménghi, *pron.*, Me, we (mánghi). Pasp., 2nd dat. s., *mánghe*; pl., *aménghe*
Koordém ménghi, We fought
Ménsa, With us. Pasp., instr., *améndja*
Kek yon te wel pósha ménsa? May they not come along with us?
Mer, *v.*, To die (mel). Pasp., *meráva*
Meróva, I do, or will, die
Merénna, They do, or will, die
Merdás, He died
Merdé yon besh ghiás konáw, They died a year ago now
Meriben, } n., Death, life. Pasp., meribé. Life is, to Meripen, } a Gypsy, an abstract idea or state, and death is a fact. It terminates life. The Gypsies have therefore taken the preceding state as part of the terminating fact, making death part of a man's life, and thus call life and death by the same name. See also remarks on Lóko
Meripen tánaw si dikéla, Murdering places as they look (lit., looks)
Shō'mas te meróva, I must have died
Mériki, } n., Bead. Pasp., méríkló
Mériklies, } pl., Beads, bracelets
Mérikos, } Meroá, I die. See Mer
Mi-, adj., My. The words Doovel, Dível, God, generally take this word as a prefix. Pasp., mo, mi
Mindj, } } n., Pudendum muliebre, woman. Pasp., mindj, mintch
Minsh, } Miño, adj., My (meéro, meíro). Pasp., minró
Misali, } n., Table. Pasp., mesali, towel; Lieb., messelin,
Misáli, } tablecloth; Mikl., i., 24
Míshto,
Míshto, } } adv., Well. Pasp., mishtó, mistó
Místo, } Místo, } adj., Good, glad
Místo, } Místo,
Moíla, } n., Donkey, ass (meíla)
Moílesto-gav, Doncaster; lit., donkey's town
Móker, v., To foul, dirty. Pasp., makáva, to spot, stain
Móxodo, } adj., Dirty, filthy, etc. Pasp., makló, Moókedo, } stained; makavdó, painted
Móxadi fólk-i, Dirty people
Pardál sor moóxódé posh-kédó Rómani-chals, Over all dirty half-breed Gypsies
Mókto, } n., Box (moókto). Lieb., mochton
Móxto, } O múllo móxtó, The coffin
VOCABULARY.

Mol, n., Wine (mul). Pasp., mol
Kóla so kels o mol, Grapes; lit., things which make the wine

Moll, adj., Worth (mool). Lieb., moll
Yek shósho adré o kóró seé moll doóí adré o wesh,
One rabbit in the pot is worth two in the wood

Mólos, } n., Lead. Lieb., molevo
Mólov, }

Mong, v., To beg, pray, request. Pasp., mangáva
Mongóva, I do beg, pray, etc.
Mong asár! Beg!
Móngaméngro, n., Beggar

Mónghi, pron., I, me (mánghi)
Jaw mológica káter woódrus, I will go to bed, or, Let me go to bed

Mónoshi, n., Woman (manoóshni). Pasp., manushni
The commonest words for 'woman' are mónoshi,
joóvel, and gatri, and they are generally used indiscriminately, though gatri is seldom, if ever, applied to a Gypsy

Moói, n., Mouth, face. Pasp., múí
Moóáiw, pl., Faces, mouths
Moóí-éngro,)
Moo-éngro, } n., Lawyer
Moóéstó-kóva, Looking-glass, mirror
Moóí-kokálos, Jawbone
Choóralo-moóí, Bearded face

Mook, v., To let, allow, leave, lend (muk). Pasp., mukáva
Mookóva, I will leave
Moóklo, p. part., Left, lent. Pasp., mukló
Mooktás, He left, let
Mookté, They left
Mookás, Let us leave

Moókedo, adj., Dirty, filthy (móxodo). Pasp., makavdó,
painted; makló, stained

Moókto, n., Box (mókto). Lieb., mochton

Mool, adj., Worth (mool). Lieb., moll
Moólo, adj., Dead. Pasp., muló
Moólo, n., Ghost, devil (múlo)
Tátcho-móólesko tan, A regular haunted spot; lit.,
true ghost’s place
Doódesko-móólo, Will-o’-th’-Wisp
Moolé, pl., Ghosts
Moóloméngro, n., Halter
Moólo-más, Carrion. Pasp., mulanó-mas
Moóleno-rook, Yew; lit., dead-tree, because common
in churchyards
Moónjer, n. and v., Nudge, pinch, squeeze; cf. Borrow,
“Lavo-lil,” munjee, a blow on the mouth or face
Moónjeróva toot, I will give you a nudge
Moónjádóm lati’s wast, jindás yóí so mándi ker’d, I
squeezed her hand, (and) she knew what I meant
Moosh, n., Man. Pasp., mursk, mrush, boy, male
Moosháw,} pl., Men
Moóshaw,} pl., Male
Moósh, adj., Male
Moósh-chávi, Boy; lit., male child
Moóshkeno, adj., Masculine, male. Pasp., murskno, manly
Moóshkeni-gav, Manchester
Moóshkeni-groóvní, Ox, bull
Moóshkeni-groovné, Oxen
Moóshkeno-greci, Stallion
Moóshkeno-más, Beef
Moóshkeno-mátcho, Cod-fish
Kánengro-moosh, Gamekeeper
Péiáskro-moosh, Actor
Mi-dúvel’s-moosh, Parson
Moóshi,} n., Arm. Pasp., must
Moósho,} pl., Arms
Moóshaw, pl., Arms
Moósheno-hev, Armpit
Kék-mooshéngri, Maimed people; lit., armless people
Kúshto-moóshi, Right arm
Moóshaw of the rook, Branches
Wásteni-moóshaw, Arms
Moóshkero, n., Policeman, constable. Dr. Paspati, in a
Moóshero, letter, says, “= one who looks, observes
= móskero”
Moóshkero-kosht, Constable’s staff
Mooténgri, n., Tea (múterimóngeri)
Moótsi, n., Skin. Pasp., morti; meshín, mesín (As.), leather;
Moótska, Lieb., mortin, mortzin, leather; Mikl., i., 25
Mor, v., To kill, slay, murder (maur). Pasp., maráva
Moróva, I do, or will, kill
Moréla, He does, or will, kill
Mordás, He killed
Mórdeno,
Mordenoţ, pl.,
Mórdno, p. part. and adj., Killed. Pasp., mardó
Mórdo,
Móred,
Mi-Dúvelésko-maúroméngri, Jews
Móro, pron., Our. Pasp., amaró
Mórov, v., To shave. Pasp., muráváva, to shave; from
muráva, moráva, to rub
Morovóva, I do, or will, shave
Móroméngro, n., Razor
Móroméméngro, n., Barber, razor (muávmanégro)
Mótto, m., adj., Drunk, intoxicated. Pasp., matto
Mótti, f., adj., Drunkard
Móttomben, n., Drunkenness. Pasp., mattipé
Lel mótty, To get drunk
Moúseus, n., Mouse
Muk, v., To let, leave, allow (mook). Pasp., mukáva
Mukóva, I do, or will, leave, etc.
Mukéla, He leaves
Muktás; He left
Mul, n., Wine (mol). Pasp., mol
Mul, adj., Worth (moll). Lieb., moll
Múlo, n., Ghost, devil (moólo)
    Múloméngro, n., Halter
Wéshni-múlo, Owl
Múlo-chéríklo, Goatsucker; lit., death-bird. "It
    cries kek-kek, and some one will die"
Adré o múlo raáti, In the middle, or dead, of
    night
Múmbli,) n., Candle. Pasp., momel, mumel, wax taper
Múmli, } n., Candle. Pasp., momel, mumel, wax taper
Munkáros, n., Monkey
Múravmángro, n., Barber (mórov). Pasp., muraváva, to
    shave
Múter, n., Urine. Pasp., mutér
Múter, v., To micturate. Pasp., mutrava
Múterdán too ti-kókero? Hast thou wet thyself?
Mútering-kóla, Urinal
Múterimóngeri, n., Tea (mooténgri)
Múterimóngeri-kóóva, Teapot

N.
Na, negative, No, not. Frequently used for emphasis (naw).
    Pasp., na
Kek na jinóva mé, I do not know
Kek na jóva, I am not going
Kek na jinéna yon, They do not know
    O dínilo kek na jinéla, The fool doesn't know
Na, conj., Nor
    Dikhtóm chíchi, na shoondóm chíchi, I saw nothing,
    nor heard anything
Náfalo, m.,) adj., Ill, sick, poorly (násfalo). Pasp., nasvalb,
Náfali, f., } nasfalo
    Náfloben,) n., Illness, sickness. Pasp., nasvalidé
    Náflopen,) n., Illness, sickness. Pasp., nasvalidé
Shílalo-náflopen, Ague; lit., cold-illness
VOCABULARY.

Yógenghi-násflopen, Fever; lit., fiery-illness
Nágo, adj., Own (nógo)
Naish, v., To run (nash). Pasp., nasháva, to depart
Naneí, negative, Not, nor (na, nei). Pasp., nándí
   Kek naneí, No, it is not; not at all
   Kek naneí yek, nanéi wáver, Neither one, nor the other
   Kek naneí komóva, I do not wish, like, want, etc.
   Kek naneí yek kosht, Not a single stick
Kóvva póbo see naneí goódlo, This apple it not sweet
Kek lúva naneí lésti, He has no money. Pasp., lóvó nándí
Násfalo, adj., Ill, sick (násfalo). Pasp., nasfaló, nasvaló
Násher, } v., To run (naish). Pasp., nasháva, to depart
   Nashéenna, They run
   Nashdás, He ran
   Násherméngro, n., Runner, policeman, constable
   Náshing-joókel, Greyhound; lit., running dog
   Náshín' paáni, A stream, running water
Násher, v., To lose, waste, hang. Pasp., nashaváva, to lose
   Násheréla, He hangs, he will lose
   Nashedás, He lost, wasted, hanged
   Náshedo, Náshado, } p. part., Lost, hung, hanged. Pasp., nashté
   Náshdo, Násherad,
   Nashedé, pl., Tácheni Rómani-chals are sor nashedé,
   True Gypsies are all lost
   Náshedo gáiro, Hangman
Nástissa, } Cannot; I, you, he, they cannot; unable, etc.
   Nastís, } (nestís). Pasp., násti, nástik; see Pott, vol. i.,
   pp. 367—380; Bóhtl., nashti; Lieb., nasti
   Nastís mándi jinóva-les, I cannot understand it
   Nastís yov latchéla láti, He cannot find her

8
Nav, n., Name. Pasp., nav

Návo, adj., New (névo)

Naw,' negative, No, not (na). Pasp., na

Né, } Neb shom mé bókolo, I am not hungry

Né, adv. or interj., Now

Né mooshaw! Now, men!

Né chawóli! Now, mates!

Nei, negative, No, not (na, nane)

Kek nei jínéna yon, They do not know

Nei ler kek lóvo, He has no money

Nei, n., Finger nail, any kind of nail. Pasp., naï, finger nail

Nelaw, pl., Finger nails

Névesto-chókker, Hobnailed boot

Néstis, negative, Cannot (nástissa). Pasp., násti

Névo, m., } adj., Own (návo). Pasp., nevó

Névi, f., adj., New (návo). Pasp., nevó

Névus, adj., Own (nágo)

Nísser, v., To miss, avoid; cf. Pasp., nikáva, to pass; niglístó, p. part., gone out; nispeláva, to hide

Nok, n., Nose. Pasp., nak

Nokéngro, n., Snuff, glandered horse

Nóngó, adj., Naked, bald, bare. Pasp., nangó

Nóngó-peéro, adj., Barefoot

Northeréngri-gairé, Scotchmen; lit., Northern-men

Northeréngri-tem, Scotland; lit., Northern-country

Northerénghi chiriklé, pl., Grouse; lit., Scotch birds

Núti, pl., Nuts

O.

O, m. def. art., The. Sometimes indeclinable, like English the. Pasp., o

Odoí, } adv., There (adoí, 'doi). Pasp., otiá

Ókki. Mándi poókeróva too ókki yek rínkeno tárho rei, I tell you there is a handsome young man
VOCABULARY.

Óχta, } v., To jump (hókter). Pasp., ukhkiáva, to arise

Óχter, } Oχténna, They jump
Jánna tí óχtén, They will jump; lit., they are going to jump
Óχterer, n., Jumper
Chor-óχtaméngro, n., Grasshopper

Ólivas, } n. pl., Stockings, socks (hoólavers). Lieb., cholib
Oúlavers, } Opré, prep., Upon, on, up (apré, 'pré). Pasp., opré
Opréd opré adré o raáti, It appeared in the night
Óra, n., Watch, hour (aúra, hára, yöra). Pasp., óra
Our, } affirmative particle, Yes, truly, etc. (áava). Pasp., Oúrly, } va; Lieb., aunva

Ov, pron., He (yov). Pasp., ov

Ovávo-dívvus, To-morrow (awáver). Pasp., yavér

P.

Paáni, páni, or paáni, n., Water. Pasp., pauí
Paánedro, n., Boat
Paánedgro-gaujo, Sailor
Paángro, n., Turnip
Paánesto-
Paánegri- } shok, Watercress
Paáni-
Paánisko-kóva, Bucket, pail, anything to hold water
Paánisko-tan, Swamp, moss, watery place
Paániski-hev, Well
Paúdel-i-pááni, } Transported
Paúní-ed,
Baúro-pááni,
Lándo-pááni, } The sea
Londúdno-pááni,
Tátto-pááni, Any kind of spirituous liquor, e.g., brandy

Pal, n., Brother, mate. Pasp., pral
Stíffo-pal, Brother-in-law
Il6
GYPSE-ENGLISH

Palál, prep., After, behind, ago, bygone (paúli). Pasp., Pálá,
palál, palé
Av päll, To follow; lit., come after
Dik päll, To watch; lit., look after
Jal päll, To follow; lit., go after
Pállani-chółka, Petticoat
Beng päll man, An enemy; lit., devil after me
Pályaw, n. pl., Rails, palings. Pott, ii., 361, pall, board,
plank; ? Pasp., bell, post
Pánder,
v., To shut, fasten, close, tie, bind, etc. Pasp., pandáva
Pan,
Pánd-asóva, I fasten, etc.
Meéro rom pands asár mándi opré adré o kair, My
husband shuts me up in the house
Pandadóm, I shut, did shut
Pandadás,
Pandás, He, she, they bound, fastened, etc.
Pándadas,
Pánlo,
Pándado, p. part., Shut, etc. Vaill., p. 54, is pandado
udar, the door is shut
Pánded,
Pándoméngro, n., Pound for stray cattle, sheepfold,
Pánoméngro, pen, fold, pinfold; n. pr., Pinfold,
a Gypsy tribe
Pand opré, Shut up! be silent
Pándjer, v., To wheedle? ? cf. pänder, to fasten, enclose, take
in; also Pott, ii., 374, “panscheraf, biegen; p. durch,
durchkriechen”
They lel’d jaw kíssi lúvva by pänderin’ the gaújos,
They got so much money by wheedling the Gentiles
Páni, Water. See Paáni
Pandj, adj., Five. Pasp., pandj, pantch
Pansh,
Panshéngro, n., A five-pound bank-note
Pansh-kóla, Crown, five-shilling piece
VOCABULARY.

Stor-pansh, Twenty
Pápin, n., Goose. Pasp., papin
Papinyaw, pl., Geese
Pápini, } n., Goose; sometimes applied to ducks
Pápínéngri, } or turkeys
Moóshkeno pápin, Gander
Pápini-driláw, Gooseberries (drilaw)

Pára, v., To change, exchange (púra). Pasp., paruvava
Párapén, n., Change, small money (púraben). Pasp.,
paribé, change of clothes

Párov, v., To thank, bless (párik)

Párdal, } prep., Over, across (paúdel). Pasp., perdel, beyond
Párdel, } Forgive. Párdel mándi for yéka, Forgive me for
once

Párdono, n., Pardon, forgiveness

Párik, v., To thank, bless (párik). Lieb., parkerwawa
Párikaráwa,
Párik’ró,
Párico,
Párikéraw,
Párikabén,
Párikéning, } n., Thanks
Párikótóm, I thanked

Páreno, adj., Cloth. Pasp., partud, beráud, tent-cloth ; Lieb.,
párne, die Windeln
Pártan, n., Cloth (póktan). Pasp., pokhtán

Pásherela, He believes. See Pátser
Pátrin,
Pátin, } n., Leaf, trail-sign. Pasp., patrin
Patréning, } pl., Trails

Pátsder, v., To believe (pázer). Pasp., pakiáva ; Lieb., pat-
scháwa
Patsóva, I believe
Patsdóm, I believed
Páscherela, He believes
Yon kek nanei patsérénna, They will not believe
Pátsadé, They believed
Pátsaben, n., Belief. Lieb., patschāpen
O raúni patsied so yôf pen'd, The lady believed what 
'she said

Paudál, } prep., Over (párdal). Pasp., perdál, beyond
Paúdel, } Bitchadi-paúdel,
Paúdel-i-pauáni, } Transported

Paúlí, } prep., Behind, back (pálla). Pasp., palé
Paulé, } Hatch-pauli-káni, Guineafowl
Ja-pauli, To return
Paúni, Water. See Paáni
Paúno, adj., White (pórno). Pasp., parnó
Paúpus, n., Grandfather. Pasp., pápus
Pázer, v. a., To trust (pásseróva). Pasp., pakiáva
Pázorus, adj., Indebted
Pázeróva, I obtain credit, get on trust
Pázeroíben, n., Credit, trust

Pedás, He fell. } See Per
Pedé, They fell. }

Pédliaw, n. pl., Nuts (pétliaw, pévliaw). Lieb., pendach, walnut

Pee, v., To drink. Pasp., piáva
Pióva, I drink, I will drink
Piéla, He drinks, or will drink
Pidóm, I drank
Pídás, He, or they, drank
Pídé, They drank
Peédlo, p. part., Drunk, drunken. Pasp., piló

Píabem, } n., Drink
Píamus, } n., Drink

Peemengro, n., Teapot, drunkard
Píamengro, m., } n., Drunkard
Píamengri, f., } n., Drunkard
Píaméskri, n., Tea
Piameskri-skoodálin, Teapot
Póbesko-piameskri-tem, Devonshire
Méndi see dósta te hol ta pi, We have plenty to eat and drink

Peer, v., To walk, stroll (pírav). Pasp., *piráva*

Peeréla, He walks
Peerás, He walked
Peérdo, n., Tramp, vagrant
Posh-peérdo, Half-breed
Peéroméngro, n., Stile
Il est difficile de marcher

Peéri, n., Cauldron, stewpan, copper. Pasp., *piri*

Peéro, Peéri, n., Foot (píro). Pasp., *piuró, piró*

Peéré, pl., Feet
Bokré’s peeré, Sheep’s feet
Peéresto-kóppa, Carpet
Peéro-déling-tem, Lancashire; lit., foot-kicking county

Peévlo, adj., Widowed. Pasp., *pivliló*
Peévlo-gáiéro, Widower. Pasp., *pivlo*
Peévli-gairí, Widow. Pasp., *pivli*

Péias, n., Play, fun, sport, game. Lieb., *perjas*
Peiáskro-moosh, Actor

Pek, v., To roast. Pasp., *pekáva*
Pekóva, I do, or will, roast
Pekó, p. part., Roasted. Pasp., *pekô*

Pel, v., To fall. See Per. Pasp., *peráva*
Pél’d, Fell
Pelóva, I do, or will, fall
Peléla, He falls, or will fall

Pelé,
Péloné, n. pl., Testicles. Pasp., *peló; pl., pelé*
Pélonos,
Péleno-grei, Stallion
Péleno-chávo, Boy
Peléngro, n., Stallion
Pelé-mátcho, Cod-fish

Pen, v., To say, tell. Pasp., penáva
Penóva, I say, I will say
Mándi penóva yó'll mer, I say (think) she will die;
  cf. Pott, ii., 346, "akeāke pennawamè. So meine
  ich's [eig. doch ich sage s. pchenava]"
So penésa? What do you say?
Penéla, He says
Pendás, He said
Pendé, } They said
Pendén, }
So pendán? What did you say?

Pen, n., Sister. Pasp., pen
Pényaw, pl., Sisters. Pasp., peniá
Stíff-pen, Sister-in-law

Pénna, They will fall. See Per

PénSa,
Pénsi, } adj. and adv., Like (péssa). ? Pasp., penthya (As.),
Pénza, } after

Dikéla pénSa raúni, She looks like (a) lady

Per, v., To fall (pel). Pasp., peráva
Peróva, I fall
Peréla, He, or it, falls
Pelóva, I will fall
Yon pénnSa, They will fall (pénnSa = perénna)
Pedóm, I fell
Pedás, He fell
Yon pedé, They fell

Per, n., Belly, stomach, paunch. Pasp., per
Peráw, pl., Stomachs
Yoósho adré lenghi peráw, Clean in their eating
Pér-doóka, Stomach-ache

Péski, pron. reflective, Himself. Pasp., pes; dat., peske
Ghiás péski, He took himself off
Diás péski kókeri wáfeso-kérímus, He gave himself
  trouble
Viás péski akeí, He came here himself
VOCABULARY.

Praásterdás péski pénza grei, He ran off like a horse
Péssa, adj., Like (pénza)
Pésser, v., To pay. Lieb., pleisservawawa, pozinawa
  Pésseróva, I do, or will, pay
  Péssado, p. part.,} Paid
  Pessadé, pl.,
  Péssadóm, I paid
Pétal, n., Horseshoe. Pasp., pétalo
  Petaléngro, n., Blacksmith; n. pr., Smith, a Gypsy tribe
  Kekávvi-pétalengré, Tinkers; lit., kettle-smiths
  Soónakei-petalengró, Goldsmith
  Petalésto-kóva, Anvil
Pétliaw,} n. pl., Nuts (pédliau)
Pévliaw,}
Páben.
Páamus, etc.} See Pee, to drink
Pidóm, etc.}
Pikó,
Píkio,} n., Shoulder. Pasp., pikó
Piké, pl.,
Píóva, I do, or will, drink. See Pee
Piráv, v., To walk (peer). Pasp., piráva
Píriv, v. a., To open, woo, court, make love to. Pasp., piin-
  rava
  Pírino, m.,} n., Sweetheart, lover. Pasp., píriano
  Pírini, f.,
Pírivdo, p. part., Opened
  Pírivdás, He opened
  Píro, adj., Open, loose
Píro, n., Foot (peéro). Pasp., píró
Písham, n., Flea, fly, honey (poóshuma). Pasp., pushim,
  flea
  Goódlo-písham,} Bee; lit., sweet flea
  Goódlo-píshamus,
Dándin' písham, Wasp
Kil píšham, Butterfly

Plášhta,

Plóčhta, \( n \), Cloak, cloth. Lieb., blaschda; Mikl., i., 30

Plóčta,

Béresto-plóčta, Sail

Póbo,

Póbi, \( n \), Apple. Pasp., pabái

Pobé, pl., Apples

Póbomus, \( n \), Orange

Pobomúski-gav, \( u \), pr., Norwich; lit., orange town,

Pobomústi-gav, \( u \) from the assonance of an orange

and Norwich

Pobéngro,

Póbesko-lívena, \( u \), Cyder

Póbesko-rook, Apple-tree

Póbesko-gav-tem, Norfolk

Póbesko-píaméskri-tem, Devonshire

Wáver-témeski-lólo-póbo, Orange; lit., other-country

red apple

Bítto-lólo-póbi, Cherries; lit., small red apples

Pó'chi, \( n \), Pocket (poótsi). Pasp., boshka; Lieb., pottizza

Póger,

Pog, \( v \), To break. Pasp., pangáva, bangáva

Bóngo, adj., Crooked. Pasp., pangó, bangó, lame

Bónges, adv., Wrongly

Pogadóm, I broke

Pogadás, He broke

Pógado, \( p \), part., Broken. Pasp., pangó

Pógered,

Pógado-shéro, Cocked hat, broken head

Pógado-bávaléngro, \( u \), Broken-winded horse

Póga-bával-grei,

Póga-chóngaw-grei, Broken-kneed horse

Pógaméngri,

Bával-pógaméngri, \( n \), Windmill

Pógaroméngro, \( n \), Miller

Pógaroméngri, \( n \), Treadwheel
VOCABULARY.

Pógaromésti, ) n., Hammer
Pógaroméskro, ) n., Burglar
Póga-kairéngro, n., Burglar
Pókényus, n., Judge, justice of the peace (poökényus). Lieb.,
  pókönó, peaceful; Pott, ii., 345, pokoino, boköno,
  quiet; ii., 461, pokoinepen, peace; Mikl., i., 31
Póktan, ) n., Cloth (pártan). Pasp., pokhtán
Póxťan, ) n., Cloth (pártan). Pasp., pokhtán
  Póxtan-gav, Manchester
  Póxtan-keloméngro, Weaver; lit., cloth-maker
Póngdfshler, n., Pocket-handkerchief
Poodj, n., Bridge, sky. Pasp., purt, bürdji, bridge; Pott,
  ii., 382
Poöder, ) v., To blow, singe, shoot. Pasp., purdáva, pudáva
Pood, ) pood toóvlo, To smoke tobacco
  Poödado, p. part., Blown
  Poodélá, He blows
  Poöderénna, They shoot, blow
  Poodélers,
  Poödaméngro, ) n., Bellows
  Poödaméngri,
Poöh-tan, n., Tinder; cloth; cf. póktan
Poökinyus, n., Judge (pök-ényus)
Poöker, v., To tell
  Poökeróva, I do, or will, tell
  Poökeróva kek-kómeni ta mãndi diktás (diktóm)
    toot akeí adré stéripen, I will tell no one that I
    saw you here in prison
  Pookrás, You told
  Poökadás, He told
  Poökeroméngro, n., Watch, clock
  Poökeroméngri, pl., Betrayers
  Poökerineg-bar, Milestone
  Poökerineg-kosht, Signpost
Poöráv, ) v., To bury
Poöros, ) v., To bury
Pôrasto, Buried (pósado)
Poórosed, Buried
Poórostóm mi poóro dad, I buried my old father
Poóro, m., adj., Old. Pasp., phuró, phurt
Poóri, f., adj., Old-fashioned
Poórokono, adj., Ancient, old-fashioned
Poórodár, comp., Older. Pasp., phuredér
Poóroder-rook, Oak; lit., older (oldest) tree
Poóro-dád, n., Grandfather
Poóri-déi, n., Grandmother
Poóro-dad's chávo, Grandchild
Poórdas, n. pl., Stairs. Harriot, padras; cf. Pott, ii., 382
Poórumi, n., Onion, leek, garlic (póruma). Pasp., purúm;
Mikl., i., 31
Poórum, n. pr., Lee, a Gypsy tribe; as if Lee-k
Kánlo poóruma, Garlic; lit., stinking onion
Poos, n., Straw. Pasp., pus
Poóskeno, adj., Straw
Poóskeni, adj., Straw
Pooséngro, n., Straw rick, stack
Ghiv-pooséngro, Wheat stack
Job-pooséngro, Oat stack
Pooshom, n., Wool. Pasp., posóm, poshóm
Poóshuma, n., Flea, bee (písham). Pasp., pushúm, flea
Poóshuméngr, n., Fork. Pasp., pusaváva, to prick, spur
Poósoméngr, n., O grei-isko pósoméngr, Spur (poshaári)
Pootch, v., To ask. Pasp., putcháva
Pootchéva, I ask
Pootchéssa, Thou askest
Pootchdóm, I asked
Pootchdás, He asked
Pootchtás, We asked
Pootchté, They asked
Pootchlo, p. part., Asked, invited
Pootchlé, pl.,
Pootchas, Let us ask
Maw too pootch troóstal vániso kóva ta nanéi see
tééro, Do not covet (lit., ask for) any thing that
is not thine

Poótsi, n., Pocket (pó’chi). Pasp., bóskha; Lieb., pottissa
Poov, n., Earth, field. Pasp., phuv, puv
Poóvyaw, pl., Fields
Poovéla, n., Field-path
Poovéngrí, { n., Potato
Poovényngri,

Poovéngrí-gav, Manchester. A name used by
Cheshire Gypsies on account of the loads of
potatoes sent there
Poovéngrí-gáújo, Irishman; because potatoes enter
largely into the diet of the Irish
Poóvesto-chóóri,
Poóvo-chínoméngrí, { Plough
Poóv-várdo,
So o ghivéngro chinéla o poov opré, Plough; lit.,
what the farmer cuts the field up (with)

Pópli, adv., Again (apópli). Pasp., pálpale, Derrière; Vaill.,
p. 51, de dám mandi parpali, Réponds-moi, sostar
ni dès dám parpali? Pourquoi ne réponds-tu
pas? Mikl., ii., 52, 1032, "pápèle, adv. von neuem,
wieder; papèle megint Born: 118"

Por, n., Feather (pur). Lieb., por; Mikl., i., 29
Porongo-wúdrus, Feather-bed
Chérikléski-por, Wing
Pórásto, adj., Buried (poórav)
Pórdost, adj.,  } Full, heavy. Pasp., perdó
Pordé, pl., }

Pórdó, v., To fill. Pasp., peráva
Póri, n., Tail, end. Pasp., port
Pórno, adj., White (paúno). Pasp., parnó
Pórno, n., Flour
Pórnoméstí, n., Miller
Pornéngri, n., Mill
Pórni-raúni, Swan
Pórno-sástér, Tin; lit., white iron
Pórúma, adj., Gaelic; from assonance of *garlic* and *gaelic*
(poórumi)
Pósado, p. part., Buried (poórav)
Posh, adj., Half. Pasp., *yék-pásh*
Posh-hórri, Halfpenny
Posh-koórona, Halfcrown
Posh and posh, } Half-bred
Posh-peérdó, 
Pósh *free*, Turnpike; lit., half-free, because passengers
are not tolled, but carts are
Káir-posh, Help; lit., do half
Posh, prep., After. ? from assonance of *half* and *hafter*
Posh-aglál, Opposite; ? lit., half before
Posh-becénomus, Placenta, after-birth
Pósha, adv. and prep., Near, by, besides. Pasp., *páshé*
Pósh-ríg, Besides
Dósta *fólk-i* sas pósha yóí, Much people was with
her
Poshaári, n. pl., Spurs (poóshuméngro)
Póshli, adj., Confined. Pasp., *páshlo*, bedfast, bedridden
Poshlé, pl., Women who have been confined
Yoí sas poshlé (-l) adré woódrus, She was confined
in bed
Práster, } v., To run. Sundt, *praschtá*, springe, hoppe; Pott,
Praáster,) ii., 244
Prásteréla, He runs
Prásterdás, He ran
Prásterméngro, n., Runner, policeman, deserter
Prásteroméngro, n., Deserter
Prásterméngri,
Prástreímus, ) n., Horse-race
Greiesto-prástering,
Prástering-kóli, Railway train
Prásteríni' kíster, Railway journey
Prástering-wárdesko-áting-tan, Railway station
VOCABULARY. 127

Wárdesko-prásterméngrí, Wheel, cart-wheel
Práster túkí! Be off! Run!
Prárchadi, n., Flame. ? Pasp., práhos, cinders
Pré, prép., Upon, on, up (apré, opré). Pasp., opré
Pré-éngró, adj., Upper
Pur, n., Feather (por). Lieb., por
Pur, n., Stomach, belly, paunch (per)
Bókochéstó-pur, Tripe
Púra, v., To change, exchange (pára). Pasp., paruváwa
Púrered, Changed
Púraben, n., Exchange (párapen)

R.
Raáti, n., Night. Pasp., ratt; arátti, during the night
Raatía, pl., Nights
Raátsenghi-) chíriklo, Owl
Raátenghi- }
Raátsenghi-chei chíriklo, Nightingale; lit., night-girl
(vulg-gal) bird
Ke-raáti, To-night
Rak, } v., To guard, protect, take care of, mind. Pasp.,
Rákker,} arakáwa
Rak toóti! Take care!
Rak ti toóvlo, Mind your 'baccy
Ráklo, m. n., Boy. Pasp., rakló
Rákli, f. n., Girl. Pasp., rakli
Ráklia, pl., Girls
Raklé, pl., Boys
Ran, n., Rod, osier, etc. Pasp., ran
Rányaw, pl., Rods
Rányaw to kair kúshníes, Osiers; lit., rods to make
baskets
Ránjer, v., To remove, take off. Lieb., ranschkirwawa wri,
I undress
Rásheí, } n., Parson. Pasp., rashái
Ráshrei, }
Ratt, n., Blood. Pasp., ratt
Ráttvalo,
Ráttfallo, } adj., Bloody. Pasp., rattvaló
Ráttvali,
Dúlala bítta kóla (so) pees o ratt, so see chiv’d opré
násfló fólki te kair léndi kóshto, Leeches; lit.,
those little things (which) drink the blood, which
are put on sick people to cure them

Raúni, } n., Lady. Pasp., rání
Raunt,
Raúnia, pl., Ladies
Kaúli-raúni, Turkey
Pórní-raúni, Swan

Rei, n., Gentleman. Pasp., rái
Réi-aw, pl., Gentlemen
Réá, voc., Sir!
Doóva refesko kair, That gentleman’s house
Refesko-kérímus, Gentlemanly behaviour
Réialy, adj., Gentlemanly
Baúro-rei, Gentleman
Refesko-várdo, Carriage; lit., gentleman’s cart
Refesko roózho-poov moosh, Gardener; lit., gentle-
man’s flower-ground man
Refeski matché, pl., Trout
Refakana ta gaújikana jínomus, Learning fit for a
gentleman and Englishman

Répper toot, Remember
Réssi toot! Make haste!
Rés-les apré, Rouse him up

Rétsi, } n., Duck (rútsa). Lieb., retsa; Mikl., i., 35
Rétza, } Retze, pl., Ducks
Bitto- } rótsa, Duckling
Tíkno-

Rijdjil, n., Partridge. Used by Isaac Herne’s family
Rído, p. part., Dressed. } See Riv
Rídadé, They dressed. }
VOCABULARY.

Rig, n., Side. Pasp., rík
Rígher, } v., To carry, keep, bring. Lieb., ríkkerwawa, to
Rig, } stop
Rígheróva, I do, or will, keep
Rígher toot míshto, Take care of yourself
Rígherénna, } They keep
Rígherén, }
Ríghadóm, I carried
Yon righadás-les, They (that) carried him

Ríkeno, adj., Pretty (ríkeno)
Ríknies, pl., Trousers (rokéngries, etc.)
Ril, v., Pedere; also used as a noun. Pasp., ríll; Lieb., ríll
Ríkeno, m., adj., Pretty (ríkeno). Pott, ii., 264, gives
Rínkeni, f., } rajkano, from Puchmayer's Hungarian
Ríkéné, pl., } "Rómani Czib," and suggests that the
word ríkeno is an adjective formed from the
dative plural of rai, i.e., rénge. See also Sundt's
"Landstrygerfolket," 1852, rankanó, gentle, noble.
Predari has, p. 270, rincano, and p. 259, arincino,
both apparently taken from Roberts
Rínkenés, adv., Prettily
Ríknenodér, comp., Prettier
Rínkeni mátchaw ta jals talé o baryáw, Trout; lit.,
pretty fishes that go under the stones
Rísser, v., To shake, tremble. Pasp., lisdráva
Rísserélá, He trembles
Rísser toot, Be quick (réssí)
Rísser toot apré, Be quick, and get up; lit., shake
yourself up
Riv, v., To wear (rood). Pasp., uryáva
Rído, p. part., Dressed
Rídadé, They dressed
Rívoben, n., Apparel, clothes (ródi, roódopen)
Yov rivdás lésko kókero adré koóshto eezáw sórkon
cheérus, He always dressed in fine clothes
Yon sas ridé sor adré kaij, They were dressed all in silk

Röd, } v., To search, seek. Pasp., rodáva
Rö’der, }  n., Clothing, apparel (roódo, riv)
Rö’dedom, I searched, sought
Rödé, They searched
Roodopen, n., Search. Pasp., rodipé
Ródi,
Ródi-ing,
Rói, } n., Spoon. Pasp., ró
Rólyaws, pl., Spoons
Rôiengré, Spoon-makers
Róker, v., To talk, speak. Pasp., vrakeráva; Mikl., i., 34
Rókeréla, He talks
Kómeni rókeréla troostál mándi, Some one is talking about me—“That's what we say when we sneeze”
Rókerdás,
Rókadás, } He talked
Rókerás,
Rókerás, You talk
Rókerdé, They talked
Rókeropén,
Rókerpén,
Rókeriben, } n., Conversation, language, speech. Pasp., vrakeribé
Rókerimus,
Rókamus,
Rókeroméngro, } n., Lawyer
Rókerméngro, } n., Talker
Rókeroméskro, n., Talker
Baúro rókeroméngri, pl., Prophets
Rókerin’ chíriklo, Parrot
Rokéngries,
Rokónyus,
Rokrényus, } n. pl., Trousers (ríknies)
Róxínyes,
Róxínya,
Vocabulary.

Rom, n., Husband, bridegroom, a male Gypsy. Pasp., rom

Rómeni,

Rómní, } n., Wife, bride. Pasp., romní

Rómadi,

Rómano, } adj., Gypsy. Pasp., romanó

Rómano-drab, probably Spurge-laurel (*Daphne laureola*), the berries of which, according to Lindley, "are poisonous to all animals except birds"

Rómani-chal, A male Gypsy

Rómaní-chálaw, pl., Gypsies

Rómanes, adv., Gypsy, the Gypsy language. Pasp., romanés

Rómano chíriklo, Magpie; lit., Gypsy bird

Rómer, v., To marry

Rómeredo, } p. part., Married (rómadi)

Rómeredóm, I married

Rómerobén, n., Marriage

Rómeromus, n., Wedding

Rood, v., To dress (riv)

Roódo, p. part., Dressed (rído, ródi)

Roódopen, n., Dress, clothing. Pasp., urydíbé

Roódopen, n., Search (road). Pasp., rodipé

Rook, n., Tree. Pasp., ruk

Roókaw, } pl., Trees

Roókáw, } pl., Trees

Roókaméngro, n., Squirrel

Roókenghi-chóxas, Leaves; lit., tree-coats

Roop, n., Silver. Pasp., rup

Roópono, } m., adj., Silver. Pasp., rupovánó

Roópní, f., } adj., Silver. Pasp., rupovánó

Roópnoméngro, n., Silvermith

Roózlo, } adj., Strong (rúzlo). Pasp., zoraló

Sor-roózlo, Almighty
Roózlopen, n., Strength
Röv, v., To cry. Pasp., rováva
  Rövóva, I do, or will, cry
  Rövéna, They cry
  Rövé dé, They cried
Rö'zali, } n., Flower. Mikl., i., 35
Rö'sheo, 
  Roózho-poov, Flower garden
  Roózhaw-poóvaw, pl., Flower gardens
  Groóveni roózha, Cowslip
  Dívusy roózha, Daisy
Rushái, n. pl., Rushes, reeds
Rútsa, n., Duck, goose (rétsi). Lieb., retsa
Rúzlo, } adj., Strong, coarse (roózlo). Pasp., zoraló
Rúzino, 
  Rúzlo mas, Coarse meat

S.
'Sálala, n., Morning (saúla). Pasp., disiola, it dawns; disára, early
Sadás, He laughed. See Sav
Sáke-os, n., Sake
Sal, v., To laugh (sárlar, sav). Pasp., asáva
  Sálíng, } n., Laughing, laughter, laugh
  Sálímus, 
  Saléla, He laughs
  Saldóva (for Sadóm), I laughed
Salamánca, n., Table. Pasp., salán
Sálívárdó, } n., Bridle (sólívéngro, solívárdó). Pasp., sulívári
Sálívárus, 
Sap, n., Snake, serpent, eel. Pasp., sapp, snake
  Sápaw, pl., Snakes. Pasp., sappá
  Sápesko-mátcho, Eel
  Sápesko-mátcho-mótsi, Eel-skin
Sápín, } n., Soap. Pasp., sapuné; Mikl., i., 36
Sápinis, }
VOCABULARY.

Sar, prep., With
Sar, adv., How, as. Pasp., sar, how
   Sar 'shan, How are you?
   Sar koméssa, If you please
Sárler, v., To laugh (sal, sav). Pasp., asáva
Sárshta,}
Sársta, } n., Iron. Pasp., shastîr, sastîr
Sáster,
   Sáristara,} adj., Iron
   Sáster,
Sástraméskro, n., Blacksmith. Pasp., sastîrîskoro
Sásterba-skinomângro, Ironmonger
Sástermângro, n., An iron-grey horse
Sas, 2nd sing. and pl. imperf. Was, were. Pasp., isás
   Yov sas náshedo opré o rook, He was hanged on the tree
   Yon sas wáfedo náfalo, They were very
Sástîr, Iron. See Sarshta
Sastîs, Able, can (sítis, stastîs). Lieb., sasti; Pasp., sastô,
   sound, healthy; Pott, ii., 370—380; cf. Lat., valeo
   Sârstîs te yek moosh del, How can one man give?
'Sâúla,}
'Sâúlo,} n., Morning ('saâla). Pasp., disîlo, disâra
   Kóliko-sâúla, To-morrow morning
   Kesáúla, This morning
Sav, v., To laugh (sal, sárler). Pasp., asáva
   Sávaben,} n., Laugh, laughter. Pasp., asaibé
   Sávapen,}
Sâdas, He laughed
Sávo, pron., Who, what (so). Pasp., savô, so
   Sâvo shan too, Who art thou?
   Sávo cheérus, What time? when?
'See, 3rd sing. and pl. pres. ind., Is, are, has, have. Pasp.,
   isî
See-éngro, adj., Spirited, lively (zee)
Shab, v., To run away, "A mumper's word." Pott, ii., 14,
   schuf dich! be off! Sundt, p. 394, skubba! go!
Sham, We are (shem). Pasp., isám
Ta sórkon kóvaw sham mé (méndi), And all that we have; lit., and all things are to us
'Shámas, We were (shúmas). Pasp., isámás
'Sor kíno shámás, We were all tired
'Shan, 2nd sing. and pl. pres., Art, are, hast, have. Pasp., isán
Too 'shan kêrdo mshito, Thou hast done well
Too 'shan lésti, You have it
Sar shan, How art thou? how are ye?
'Shánas, 2nd sing. and pl. imperf., Thou wast, ye were.
Pasp., isánás
Too 'shánas náfalo wáver dívvus, haw? You were ill the other day, eh?
'Shánas kinó? Were you tired?
Sháni, n., Mule
Shanéngro, n., Lawyer, liar (shoon). The two meanings are due to their assonance
Shárdoka, n., Apron (chárdoka, etc.) ? Pasp., utchardó, mantle, covered. Pott, ii., 231, 252, "sha désormais, apron, Kog," is from Roberts; Böht., jándáráka
Shauúhaurí, n., Sixpence (shookhaust) Shélo, n., Rope, cord (shólo). Pasp., sheló, sholó
Kóva, so too kairs shélo, Flax; lit., thing which you make rope (of)
Sheléngro, n., Whistler (shol)
'Shem, 1st pl. pres., We are (sham). Pasp., isám
Méndi 'shem akef, We are here
Shéro, n., Head (shóri). Pasp., sheró
Scheréngro, n., Bridle, captain, chief, headman, leader
Béresto-scheréngro, Captain of a ship
Shéroméngro, n., Lawyer
Sheréksno, n., Lawyer; for sheréksno
Ghvesto-shéro, Ear of corn
Pógado-shéro, Cocked hat
Chiv it adré your shéro, Remember; lit., put it into your head. Compare Pasp., sheráva man; Lieb., rikkerwáva an o shéro
VOCABULARY.

Shil, n., Cold, catarrh. Pasp., shil
Shílino, adj., Cold (shílilo). Pasp., shílalo
Shílo-tem, The north

Shing, n., Horn. Pasp., shing
Shíngaw, pl., Horns

Shírilo, adj., Cold (shílilo). Pasp., shílalo

Shiv, n., Snow (iv, ghiv, hiv, yiv). Pasp., iv, etc.

Shok, n., Cabbage. Pasp., shakh
Shókyaw, pl., Cabbages
Paáni-shok, } Watercress
Panéngri-shok, }

Shol, v., To whistle (shool). Pasp., shóndava
Shélégro, n., Whistler
Sholóva, I whistle. Lieb., scholleiváva

Shólio, n., Rope, cord (shélo). Pasp., sholó, sheló

'Shom, 1st sing. and pl. pres., I am, we are (shem). Pasp., 1st sing., isóm; 1st pl., isám

'Shó'mas, 1st sing. and pl. imperf., I was, we were (shúmas).
Pasp., 1st sing., isómas; 1st pl., isámas
Mandi shó'mas 'jaw kinó, I was so tired
Beéno shó'mas adré Dovárus, I was born at Dover
Méndi shó'mas yékera a baúro haúro kekávvi, We
once had a large copper kettle

Shoóba, n., Gown, frock (shóova)
Chúffar, pl., Petticoats
Shoóbli, adj., Pregnant (shóvlo, q.v.)

Shookár, adv., Nicely, quietly, slowly. Pasp., shukár
Jal shookár, Go slowly, easily, nicely
Shookárídár, comp., Slower, easier
Shoókar, adj., Quiet, still
Shóóker! Silence! Keep quiet!
Shoóko, adj., Dumb
Róker shookés, adv., Speak low

Shookhaúri, n., Sixpence (shaúhaúri, shov, haúri)
'Shoóko-kanéngri, Deaf person, Pasp., kashukó, deaf

Shoóko, adj., Dry. Pasp., shukó
Shoo6ko-maúroméngri-tem, Suffolk; lit., dry bread fellows' county
Shool, v., To whistle (shol). Pasp., shondáva
Shoolóva, I whistle
Shooldé, They whistled
Shool, } n., Moon. Pasp., tchon
Shoon,}
Shoónaw, pl., Months
Shoon, v., To hear, listen, hearken, etc. Pasp., shundáva
Shoonóva, I hear
Shoonéssa, Thou hearest
Shoonéla, He hears
Shooánta! Listen! Hark!
Shoonóm, We will hear
Shoonédom, } I heard
Shoóndom, }
Sar kek shoonénna, If they will not hear
Shoonáds, He heard
Shoondé, They heard
Shoon lendi! Remember! lit., listen to them
Shoon-to-kóngri, A bell; lit., hark to church
Shoonáven, } n., Newspaper
Shoónaméngri, } n., Lawyer, liar; from assonance
Shoot, } n., Vinegar. Pasp., shut, shutkó
Shoótelo, } adj., Sour. Pasp., shutló
Shoótlo, }
Shoótlo chor, Sorrel; lit., sour grass
Shoot shokáw, Lettuce, any plant used in making salad
Shoóva, n. Gown (shoóba)
Shoóvlo, adj., Swollen. Pasp., shuvlió
Shoóvli, f., Pregnant (shoóbli)
Shor, v., To praise. Pasp., asharáva
Shoróva, I do praise
Shóring his kókero, Bragging, boasting
VOCABULARY.

Shóroben, n., Boast

Shóro, ʃ., Head (shéro, shúro). Pasp., sheró

Shóri, ʃ., Chief, captain, foreman, headman, lawyer

Baúro-shoréngro, Lord

Shóro jínomus gaíro, A learned man; lit., head-knowledge-man

Shórokno, n., Chief, master

Shórokno gário, A headman, clever fellow, collegian

Shórokné gairé, pl., Clever men

Shórokono moosháw, Disciples; lit., chief men

Shoshó, ʃ., Rabbit (shúshi). Pasp., shoshói

Shóshí, ʃ., Rabbit, Rabbits

Shov, adj., Six. Pasp., shov, sho

Shookhaurí, ʃ., Sixpence (haúrí)

Shushei, ʃ., Rabbit-holes

Shumás, 1st pl. imperf., We were (shómas, shámas). Pasp., isámas

Shúro, n., Head (shéro, shóro). Pasp., shuró

Shúshí, n., Rabbit (shóshi). Pasp., shoshói

Shusheí, pl., Rabbits

Shushenghí hévyaw, Rabbit-holes

'Si, Is (see). Pasp., išt

Si, conj., As. ? From assonance of is and as when spoken quickly

Jaw door si too, As far as you

Kek na komóva jáfri tanáw si kóli, I do not like such places as these

Méripen tánaw si dikéla, Murdering places as they look (lit., looks)

Sig, adj. and adv., Quick, soon, early, just. Pasp., sigó

Sigodair, comp., Sooner, earlier, before

Ken sigáw, Immediately; lit., just now

Sígo toóti, Bestir yourself, be quick
Siker, v., To show. Pasp., sikáva
Siker, n., Gold
Sikeróva, I show, I will show
Sikadás, He showed
Síklo, adj. and p. part., Accustomed, used. Pasp., síkló
Mándi couldn't jiv adré a gav, mándi's so síklo to the bával, I couldn't live in a town, I am so accustomed to the open air
Síkerméngro, n., Show, showman, circus, pleasure-grounds, moon
Síkeroméngro, n., Signpost
Siménsa, n., Cousin, relation, kin. Miklosich, über die mundarten, etc., part ii., p. 71, No. 456, sentence
Sor see ménsi, We are all relations
Símmer, v., To pawn, pledge. Lieb., simmeto, a pledge;
Pasp., simadí, sign
Símering boódega, Pawnshop
Símeroméskro, Pawnbroker
Sítis, If I can (stástis)
Siv, v., To sew. Pasp., siváva
Sivdúm, I sewed
Unsívido, Unsewn
Sívoméngro, n., Tailor; the name too of the Taylor tribe of Gypsies (soovéngro). Pasp., súbnáskéro
Soov, n., Needle. Pasp., suv'
Skámin, n., Chair. Pasp., scamnt, stool; Lieb., stammin
Skaminé, } pl., Chairs
Skáminyaw, } pl., Chairs
Skaminéngro, n., Chair-mender, chair-bottomer
Ráshei skámin adré o kóngri, kei o ráshei beshéla,
Pulpit; lit., priest-chair in the church, where the priest sits
Sken, n., Sun (kam, tam). Pasp., kam
Skö'ni, n., Boot. Lieb., skorni
Skönyaws, pl., Boots (skrúnya)
Skoodálín, n., Plate. ? Italian, scodella, porringer
Skoodilin, n., Teapot
Pflaméskri skoodálin, Teapot
Kóshtudno skoodilaw, Wooden dishes
Skrunya, n.pl., Boots (skō′nyaws). Lieb., skornia; Mikl., i., 37

Slugus, n., Slug
Sménting, n., Cream. Lieb., schmindana; Mikl., i., 40

So, pron., What (sávo). Pasp., so

Sólivárdo, n., Bridle (sálivárdo). Pasp., sulivári
Sólívéngró, n., Bridles

Sólivaré, pl., Bridles
Sólohólosmus, n., Oath (sóverhol, súlverkon). Pasp., sovél; sovél khalióm, I have sworn

Soom,

Soon, v., To smell. Pasp., sungáva

Soong,

Soongóva, I smell
Soongéla, He smells
Soóngimus, n., Smell
Soom a kan, Smell a stink

Soónakei, n. and adj., Gold. Pasp., soonakái
Soónakei-pétaléngro, Goldsmith
Soónaka wériga, Gold chain

Soóti, v., To sleep, coûre (söv). Pasp., sováva, p. part., suttó, sottó

Soóto, n., Sleep (súutto)
Soóti, adj., Asleep, sleepy
Sootéla, He sleeps
Soótadóm, I slept
Sootadás, He slept

Jaw káter súutto, Go to sleep

Yon soótedé, They slept

Dúla kóla (so) kairis toótí te jal to soóto, Poppies; lit., those things (which) make you go to sleep

Soov, n., Needle (siv). Pasp., suv
Soovéngro, n., Tailor (sívoméngro). Pasp., sübná-skoro

Sor, n and adj., Everything, all; adv., quite. Pasp., sarró, sáore

Sor-kón kólli, Everything; cf. Mikl., ii., 35, 133 (Bukowina Vocab.), sekon shíbá, alle sprachen; ii., 55, 1271 (Hungarian Vocab.), sako, every

Sór-kón-cheérus,} Always, often; lit., every time

Sór-kón-cháirus,} Sórsin, n., Plate; ? from saucer

Sóski, adv., Why; lit., for what (so). Pasp., dative, sóske, for what, why

Sóski kedás-les tálla? Why did you do it?

Sóski too nanei róker to mándi? Why don’t you speak to me?

Sóv, v., To sleep, cóire (soóti). Pasp., sováva

Sovdóm, I slept

Sovdé, They slept

Sóverhol,} v., To swear, curse (súlverkon, sólohólomus).

Sóvlohol,} Pasp., sovél-khalióm, I have sworn; lit., I have eaten oath

Sóvlohóloben,} n., Curse, oath

Sóverhóloben,} Sóvlohol,}

Spingl,} n., Pin. ? French, épingle. Pott, ii., 248. spinaf,

Spíngher,} I stick

Spink,} Spingo, n., Brooch

Spíngö, v., To pin, fasten with wooden skewers

Spíngaárus, n., Skewer, spit

Spíngaáro-kéloméngro, Skewer-maker

Stáádi,}

Stádi,} n., Hat. Pasp., stádlík

Státi,}

Stáádia,} pl., Hats

Joóvioko-stáádi, Bonnet; lit., female hat

Stááni, n., Deer, stag. ? Pott, ii., 247, stirna, cat
VOCABULARY.

Stán _ya, _n., Stable. Lieb., steínia; Mikl., i., 38
'Stárdo, \{ _n., Prison ('stéripen, 'stáuri). Pasp., astárdí, that
'Stárdi, \} which one holds; astaríbí, arrest

'Stáriben, \}

Stári, _n., Star. Pasp., stiari (As.)
Stástís, If it is possible, if he can (sástís, tastís)
'Stáuírí, _n., Prison ('stárdi)

Stékas, _n., Gate, turnpike (stígher). ? Provincial English, stíek, to shut, or from stákervava, to tread, walk,
Pott, vol. i., p. 437 (from Puchmayer's "Románi Czib")

'Stérímus, \}
'Stérípen, \} _n., Prison ('stáriben). Pasp., astaríbí, arrest

'Stérípen-gav, _n., County town

Stífo-dad, _n., Father-in-law. German, stíef-; English, step-
Stífi-dei, Mother-in-law, \} Miklosich, "über die mun-
Stífo-pal, Brother-in-law, \} darten," etc., part ii., p. 69,

No. 279, and p. 70, No. 376, shtyfdañ, shtyfdað
Stífi-pen, Sister-in-law

Stígher, _n., Gate, turnpike (stékas). Pott, ii., 246, gives i
stika, path, and compares fuss-steig, footpath ;
Mikl., i., 39
Pésser-stígher, Turnpike

Stor, adj., Four. Pasp., star

Trin-stor, Seven; lit., three-four
Doői-trinyáw ta yek, Seven; lit., two threes and one
Doői storów, Eight; lit., two fours
Stor-pansh, Twenty; lit., four fives
Stor-peeréngro, Frog

Strängli, _n., Onion. "A mumper's lav, it means poórumi"
Stíghi, _n._ pl., Stacks. cf. Harr., stagus, a rick; Pott, ii.,

246; Mikl., i., 39

Súlverkon, _v._, To swear, curse (sóverhól, sólohólomus). Pasp.,
sovél-khalióm, I have sworn

Sundáyus, Sunday
Sus. Kair too sus asár koméssa, Do just as you like.

?Sus = so as, with the particle asár attached, to
disguise the English words

Súttó, n., Sleep (soóto). Pasp., suttó
Swágler; } n., Tobacco-pipe

T.

Ta, conj., And. Pasp., ta
Dad ta dei, Father and mother

Ta, conj., Than (te)

Yov si bitadér ta mándi, He is less than I. Ta
= Engl. to, which is sometimes used provincially
in this sense. Some Gypsies similarly use nor;
others dan, den (than)
-ta, emphatic suffix to verbs in the imperative. Pott, vol. i.,
p. 310
Shóónta, chawóli! Listen, mates!
Avatá! Come here!

Ta, conj. and pron., That. Pasp., ka

Yov pendás ta mándi jals pálla wáver moosháw, He
was jealous; lit., he said that I go after other men
Wáfdóo básal ta ands kek kóshto bok, A bad wind
that brings no good luck
Yov ta sas móólo, He that was dead

Taf, n., Thread (tav, tel). Pasp., tav
Talé, prep., Down, under, beneath (telé, alé, 'lé). Pasp., telé
Tálla, adv., After, afterwards, except, without
Tálá, prep., Under, beneath, behind
Tall' of a báuro wesh, Alongside of a big wood
Táláni-chóxá, Under-petticoat
Lel talé, To peel
Chin talé, To cut off, cut down
Lel o moótsi talé o póbo, Peel the orange; lit., take
the skin off the orange

Tam, n., Sun (kam, sken). Pasp., kam
VOCABULARY.

Támlo, *adj.*, Sunny, light. A corruption of *kámlo*

Támlo, *adj.*, Dark. Pasp., *tam*, blind; Mikl., i., 43

Támlo raáti, Dark night

Tan, } *n.*, Camp, place, tent. Pasp., *tan*, place; *katúna*,

Táno, } tent

Tánaw, *pl.*, Places
Tan, *v.*, To encamp

Kair ti tan tálla o rook avrí o kam, Pitch your tent
under the tree out of the sun

Tárder, *v.*, To pull, stretch. Pasp., *traddáva*, to draw

Tardadóm, I pulled
Tárdadás, He pulled
Tárdadé, They pulled

Tárdering shélo kótoréndi, Picking oakum; lit.,
pulling rope to pieces

So too tarders matché avrí o paáni troóstal, Fish-
hook; lit., what you pull fish out of the water with

Tárno, *adj.*, Young (*taúno*). Pasp., *ternó*

Tárno, *n.*, Child
Tárho, *n. pr.*, Young, a Gypsy tribe

Tárnodar, } *comp.*, Younger
Tarnodaír, }

Tárnomus, *n.*, Youth

Tásser, *v.*, To choke, drown. Pasp., *tasáva*

Tássado, *p. part.*, Choked
Tássadás, He choked

Tastís, If he can, if I can, if it be possible, etc. (*stastís, túsís*). A combination of *te sasto ísl*; *vide* Pott,
i., 370; ii., 242

Keróva-les, tastís, I will try to do it; lit., I will do
it, if I can

Róker too, tastís, Speak, if you can

Sor o kóli peléla adrál lésti, tastíss, All the things
(everything) will fall through it, if they can (or
that can)

Tátcho, } *adj.*, Good, true, right, real, holy, ready, healthy,
Tátheno, } well, safe. Pasp., *tchatchunó*, true
Táitchipen, n., Truth. Pasp., tchatchipe
Tátcho wast, Right hand
Tátchené gairé, or félki, Holy men, angels
Tátchnes, adv., Right
Kair tátcho, To cure, comfort; lit., make right
Yov sas o tátcho yek o’ lésko dei, He was the only
son of his mother
Tátcho’glál, Right opposite, face to face
Tátcho berénngo, Ship captain
Tátcho-bars, Jewels
Tátcho dósta, Sure enough

Táttav, To warm. Pasp., tattiaráva
Tätter, v.,

Tätterméngri, n., Frying-pan
Táatto, adj., Warm, hot. Pasp., tattó
Táttoben, n., Heat, summer. Pasp., tattibé, heat
Tátto-kóóva, Pepper
Tátto-páni, Alcohol, ardent spirits; cf. American
‘fire-water’

Tav, n., Thread (taf, tel). Pasp., tav
Távesto-gav, Manchester; lit., cotton-town

Taúno, m., adj., Young (tárno). Pasp., terno
Taúni, f.,

Te, prep. and conj., To, for, at, how, with, what, than, but,
etc. Pasp., te
Tedívhus, To-day
Biknóva-les tei te vániso láva, I will sell it too for
any sum
Te dóva cheérus o’ raáti, At that time of night
Te goódló see, How sweet it is
Yon pandás yov opré te lésti, They tied he (him) up
with it
Keléla peiás te lésti nógo póri, It is playing with its
own tail
Te wásedó moosh see yov, What a bad man he is
Dórdi, te goódló pobé see odoí, chavóli! Look, what
ripe apples are there, mates!
VOCABULARY.

Yóí see wáfedodáir te yov, She is worse than he
Kek kómeni sas ker’d man koóshto te yov, No one
but he cured me
Te, particle, used to form the subjunctive; vide Grammar,
p. 39. Pasp., te
Beng te lel toot, Devil take you
Te wel mándi te bítcheróva-len avrl, If I send them
away
Te jinéssa too? Do you know?
Shó’mas te meróva, I must have died
Te dikóv avrl, dikóva, If I look out, I see
Teéro, pron., Thine, thy, your. Pasp., tinro
Tei, conj., Also, too, indeed. Pott, i., 308, tai; Mikl., ii., 58
(1454), taj
Dósta bríshno wéla talé ta hiv tei, Much rain comes
down and snow too
Biknóva les tei te vániso lúva, I will sell it too for
any sum
Tel, n., Thread (tav). Pasp., tav
Telé, prep., Down, etc. (talé). Pasp., tele
Tem, n., Country, county, district, neighbourhood, etc.
Pasp., tem, people, world
Temáw, pl., Countries
Teméngro, n., Countryman, rustic
Wáver-teméngro,Foreigner
Hindo-tem, Ireland
Hindi-teméngro, Irishman
Teméskri, adj., Country
Kaúlo-tem, The ‘black-country’
Wátkheni-tem, Wales
Mi-Dívelésto-tem, Heaven, the sky
Dóla teméski Rómani-chals, The Gypsies of that
county
Wáver témeski lólo póbo, Orange; lit., other-country
red (yellow) apple
Chórkeno-tem, Yorkshire
Thinkóva, } v., I think
Thinkasóva, } Pasp., ti
Ti, pron., Thine, thy. Pasp., si
Tíkno, } adj., Small, little. } Pasp., tíknó, young, small
Tíkeno, } n., Child.
Kóshteno tíkno, Doll
Til, v., To hold. Pasp., teráva, to have; 3rd pers. sing.,
teréla; Vaill., p. 73, Ti pač'as men, tilas tk kúrdún,
Si tu m'en crois, nous prendrons une voiture
Til'd, p. part., Held
Til apré, To raise; lit., hold up
Tíloméngri, n., Reins, pincers, snaptrap
Mi Doóvel kek tílésa (tiléla) lésti sor tátcho, God
will not hold him guiltless
Yov tildás lésko shóro opré, He held his head up
Tóbár, n., Axe, hammer. Pasp., tover, axe
Tó'ver,  
Tó'fer, } n., Hammer, axe, anvil
Tó'ber,  
Tó'ber kóvs (coves), Highwaymen. "That's mumpers' talk"
Toketané, adv., Together
Too, pron., Thou, you. Pasp., tu
Tooki,  
Toótí,  
Toot,  
Toótí,  
Tússa, pron. instr., With thee. Pasp., tusa
Mántchi too! Cheer up!
Tood, n., Milk. Pasp., tut
Tood, v., To milk
Toof, n., Smoke (toov, távlo). Pasp., tuv, tobacco for
smoking
Toógeno,  
Toógno, } adj., Sorry, grieved (túgno). Pott, ii., 307; Mikl,
Tooñó,  
Toógnus,  
Toógeno, adj., Lonesome, lonely
VOCABULARY.

Toog, \{v., To grieve \}
\{u., Sorrow \}

Mi toog is quite mistó, I am quite well

Toóki, pron., Thee (túki, too). Pasp., 2nd dat., túke

Toóshni, n., Basket, faggot (kúshni, trúshni, túshni). Pasp., kóshnika

Toótchi, n., Breast (Lat., mamma). Pasp., tchutchi

Tootcháw, pl., Breasts

Toóti, pron., Thee, thy, for thee (too). Pasp., 1st dat., túte

Toov, n., Smoke (toof). Pasp., tuv, tobacco

Toov, v., To smoke

Toóvlo, n., Tobacco (tóvlo)

Toóvlo-gónno, Tobacco-pouch

To-ráati, To-night

Tórro, adj., High. Pasp., khor, deep

Tórropen, n., Height

Tóv, v., To wash. Pasp., továva

Tóvóva, I will wash

Tóver, n., Axe (tóbár). Pasp., tovér; Mikl., i., 42

Trad, To lel trad, to take care. ? A translation of prenex garde, corrupted into grade, and then trad

Trad, n., Order, notice, etc., e.g., mándí dels tobi kóshko trad to kair dovéva, I order you to do so; lit., I give thee good order to do that; del man trad, show me; ? lit., give me advice

Trash, \{v., To fear, frighten, astonish \}. Pasp., trasháva, Trásher,

Trashóva, I fear, I am afraid

Trashéla, He fears, frightens

Trashéenna, They fear

Trashédro, \} p. part., Frightened, afraid, astonished

Tráshered,

Trásxedul, adj., Fearful

Atrash, Afraid

Trash, n., Fear, fright, astonishment

Trash see mándí, I am afraid; lit., fear is to me

Tráslo, adj., Thirsty (troóshlo). Pasp., trushaló, thirsty
'Tré, prep., In ('dré)
Trin, } adj., Three. Pasp., trin
  Trin-górishi, Shilling
  Trin-ta-stor, } Seven
  Trin-stor,
Doúi trinyáw ta yek,
Troópo, } n., Body, corpse. Lieb., trupo; Mikl., i., 42
  Troópus,
  Troópia, } n. pl., Stays
  Troopé,
Troosh, n., Thirst. Pasp., trush
  Troóshlo, adj., Thirsty (tráslo). Pasp., trushaló
Troóshel, } n., A trail formed by three heaps of grass at
troóshilo,} cross-roads. Pasp., trushul, cross
Troóshni, n., Can, quart, any large vessel, bundle (kísthni,
túshni). Lieb., tuschni, flask, bottle
Troostál,} prep., About, of, concerning. Lieb., trujal
Troóstål,
Mándi koméssa (komóva) te shoon troostál lésti, I
would like to hear about him
So keréss o patréni troostál? What do you make
trails of?
So too tárders matché avrí o paání troóstål, Fish-
hook; lit., what you pull fish out of the water with
Troóstål mééro kóshto kómomusti Doóvel ker'd
mándi kóshto, However my good kind God made
me well
Túkki, pron., Thee (toóki)
Túllo, m.,} adj., Fat, stout, plump. Pasp., tuló
Túlli, f., }
  Túłlopen, } n., Fat, grease, ointment
  Túllipen,
Túllo-mas-tem, Lincolnshire; lit., fat-meat county
Túgno, adj., Tiring, fatiguing (toógno)
Tuméndi, pron., To ye, ye. Pasp., 1st dat. pl., tuménde
VOCABULARY.

Túshni, n., Faggot, basket (toóshni, etc.) Pasp., köshnika basket
Tússa, pron., With thee, thee. Pasp., tása
Tússis, If it be possible (tastís)
Tustís, Túvlo, } n., Tobacco (toov, etc.) Pasp., tuv, tobacco
Túvli, } Túvlopen, n., Tobacco

V AND W.

These letters are almost always interchangeable.

Wáfedo, adj., Bad (vásavo, wásedo)
Wáfedo fólki, Enemies
Wáfedo gáiro, Enemy
Wáfedo rókering gasiro, Chatterer
Wáfedopen, n., Wickedness
Wáfedes, adv., Ill
Wáfedodáir, comp., Worse
Wáfedo-díking-tan, Wilderness; lit., bad-looking place
Wáfedo bával ta ands kek koóshto bok, (An) ill wind that brings no good luck
Wagyaúro, n., Fair, market (walgaúrus)
Vákasho, n., Lamb (bókocho, bókoro). Pasp., bakritchó
Válin, } n., Bottle, glass. Lieb., walin
Válinésko-men, n., Bottle-neck, neck of a bottle
Walgaúrus, n., Fair (wagyaúro, wélingaúro). This word occurs in the following forms in English collections:—Bright, varingera; Harriot, vail goro; Roberts, waggaulus (Pott, ii., 77, and Predari, p. 274, give the same word from Kogalnitschan, who took it from Roberts); “Illustrated Lond. News,” 1851, p. 715, velligouris, pl.; Leland, welgooro, pp. 50, 56, 66, 114, 212; welgooros, pl., 137; wel-goóras, pl., 211; Borrow, “Lavo-lil,” weggaulus,
welgorus, welgaulus. Bryant, Irvine, Simson, and Borrow's earlier works do not include the word. Pasp. p. 255, in voce, inkláv, “panayiréste (G. M. παναγιστής),” to the fair; Vaillant, Gramm. Romm., vagail, foire

Vángar, n., Coals, money (ángar, vóngar). Pasp., angár, coal Wangúshters, n., pl., Rings (vóngusti, etc.) Pasp., angustrí

Vániso, adj. and n., Any, anything (váriso, wóriso). Miklo-sich, über die Mundarten, part ii., p. 60, No. 1612, valaso; No. 1622, vareko; No. 1626, vareso

Vániso kúmeni, Anybody

Wántasóva, I do want
Too wántasár, Thou wantest

Várdo, } n., Cart. Pasp., vordón

Wárdengo, n. pr., Cooper, a Gypsy gang
Wárdesko-heré, pl., Wheels; lit., cart legs
Wárdesko-kóla, Harness; lit., cart things
Wárdesko-prasterméngri, Wheel; lit., cart runner
Prástering-wárdesko-atching-tan, Railway station; lit., running-cart's stopping-place
Boóťesto-várdo, Knifegrinder's barrow; lit., working cart
Relesko-várdo, Carriage; lit., gentleman's cart
Poov-várdo, } Plough; lit., earth-cart (?bavéngro, Várdo-bavéngro, for poovéngro)
Wárdi, n. pl., Cards. From the assonance of carts and cards
Wárdi, pl., Carts
Wárdi-gairé, Carters

Váriso. See Vániso

Váro, n., Flour (vóró). Pasp., varó

Varéngro, } n., Miller, flour

Várter, v., To watch. Lieb., garda, precaution
Raklé vart asár látí, Boys watch her
Vart míními, They are watching us
Vocabulary.

Vast, Vásti, Vas, Wast, Wásto,

n., Hand, fist. Pasp., vast

Vástaw, { pl., Hands. Pasp., vastá
Wástaw, { Hand, fist. Pasp., vastá

Wasténgries, n. pl., Handcuffs
Wásteni-móshaw, pl., Arms
Wásto-bóshoméngro, Drum
Yógesto-wástaw, pl., Tongs

Wast hánik, Anvil; lit., hand-well. Due to assonance

Vásavo, } adj., Bad (wáfedo). ? Formed from, Pasp., bevéh,
Wásedo, } sin; or from peís, bad; Ousely’s “Travels in Persia,” iii., 400 (see Pott, ii., 368)

Vas, bálo-vas, n., Bacon (mas)

Wáver, adj., Other, others (wóver, etc.) Pasp., yáver
Wáveré, pl., Others
Wáver-teméngro, Foreigner; lit., other-country (man)

Veéna, n., Excuse
Veénlo, adj., Excused
Lel veéna, Take notice

'Vel}, v., To come, become (avél, awél). Pasp., éla, come!

Wéla, He comes
Welássa, } Thou comest
Weléssa, }

'Vissa wí’ mándi talé koo (k’o) kitchema? Will you

 go with me down to the inn? Welsh Romanes

Wénna, } They come
Ven, }

Vióm, I came
Vián, You came
Viás, He came

Sor méndi viám, We all came
Viém akéi o wáver koóroko, We came here last (lit.,

 the other) Sunday
Kānna vián toméndi akeî? When did ye come here?
Vién, They came, began, became
Wél’d, p. part., Came
Wel pálla, To follow; lit., come after
Te ‘wel, May it come, or become
Te wel kóva koósí poov meéro nógo, Would that
this little field were my own
Yon te vel sor tatchó. Kek yon te wel pánlo. They
will be all right. They will not be put in the
‘pound’
Te vel yov akeî, If he were to come here
Kek mándí te wel línó opré, I shall not be arrested
Te wel toot rínkeñi, If you be pretty
Te wel mándí te mer, If I happened to die

Wélingaúro, n., Fair (walgáurus)
Ven, They come. See Vel
Ven, } n., Winter. Pasp., vent, vend
Wénlo, } adj., Wintry
Wénlo, } Winter, winter-time
Vénesto-chaírus,
Ven-cheérus,

Véndri, n., Gut, intestine. Lieb., wenterja
Wéndraw, pl., Entrails
Wéenna, They come. See Vel

Vériga,
Wério, } n., Chain. Bw., Span. G., beriga; Pott, ii., 8o;
Vérigo, } Mikl., i., 44
Wério,

Men-wério, Necklace

Vesh, } n., Forest, wood. Pasp., vesh
Wesh, } Weshaw, } pl., Woods
Wesháw, } Gamekeeper, one who takes care of
Veshéngró, } a wood, forester
Weshnih-mülló, Owl
Vocabulary.

Vesh-joókel,  
O lólo-wéshkeno-joókel, } Fox
Wéshkeni-tloméngri, Trap, snare

'Vini, n., Beer (lóvina).  Lieb., lowina
Vióm, I came.  See 'Vel

Wisht, } n., Lip.  Pasp., vusht
Wishto, }

'Pré-éngro-wisht, Upper lip
Tálani-wisht, Under lip

Wólsho, n. pr., Wales (Wóthkeni).  Lieb., walschdo ; Pott, i., 53, Waldscho, French
Walshenéngro, n., Welshman
Kek mándi can róker Wólshitíkka, I cannot speak Welsh.  Lieb., 'walschdké teñm, welschland, Frankreich'

Vóngar, } n., Coals, money (vángar, ángar).  Pasp., angár,
Wóngar, } coal
Wóngali-gafrí, } n. pl., Colliers
Wóngargériés, }

Vónka, } adv., When.  ? Mikl., ii., 36 (59), anké, noch (in Wónka, }
Kolomyjer Kreise Galizien's Vocab.)
Vónka see raáti, When it is night
Wónka jáfra iv pedás talé, When there was such a snowstorm
Wónka mándi vióm akeí, When I came here

Vóngusti,
Vóngushi, } n., Ring, finger.  Pasp., angustré, ring ; angusht
Wóngushi, } finger
Vóngus,
Vongshéngri, n., Glove
Fóshono-wóngushies, False rings, rings of imitation gold
Vongushté, } pl., Rings
Vongéshters, }
Wast-vóngushté, }
Vóngustché, } pl., Fingers

Woóder, n., Door.  Pasp., vudár
Vódrus, } \( n. \), Bed (wúdress). Pott, ii., 78; Mikl., i., 27

Woédrus,

Chived to woédrus, Confined
Woédrus-gav-tem, Bedfordshire
Opré woédrus, Upstairs; lit., upon bed, but used for upstairs. O baúro kamóra see opré woédrus, The big room is upstairs

Woóser, } \( v. \), To throw

Woóseróva, I do, or will, throw
Woóser apré, To vomit
Woósadóm apré, I vomited
Woósadás, He threw
Woósered, \( p. \) part., Thrown

Vóro, \( n. \), Flour (váro). Pasp., varb

Wóriso. See Váriso

Wóitchkeni-tem, Wales (Wólsho). Pott, i., 53, Walldscho, French

Wóitchkenéngro, \( n. \), Welshman

Wóver, \( adj. \), Other (awóver, ovávo, wáver). Pasp., yavérv

Wúdrus, \( n. \), Bed (woédrus)

Wúdrus-shóroméngro, Pillow
Wúdrus-dándiméngri, Bug; lit., bed-biter

Y.

Yákel, \( n. \), Dog (joókel). Pasp., djukél

Yárdooka, \} \( n. \), Apron (jorjóxha, etc.)

Yárduxha, \( n. \), Apron (jorjóxha, etc.)

Yaun, \( pron. \), They (yon). Pasp., ol

Yek, \( adj. \), One. Pasp., yek

Yékino, \( adj. \), Single, only

Yékorus,

Yékos,

Yékoro, \} \( adv. \), Once

Yékera,

Yéka,
VOCABULARY.

Yov kom’d asár ländi doói sar yékera, He loved them both equally; lit., them both as one

Yéka, n., Haste (héka)

Yiv, n., Snow (iv, etc.) Pasp., viv, iv, etc.

Yivyéla, It snows (yiv [d]éla, it gives snow)

Yog, n., Fire. Pasp., yag

Yog-chik, Ashes; lit., fire-dirt

Yogéngro, n., Gun

Yogéngri, Yógoméngri, Yógomésistro,

Yogéngri-chóoko, Shooting-coat

Yógoméngro,

Yogéngri gaujó, Gamekeeper

Yog-moosh,

Yogéngries, n. pl., Lucifer matches

Yógesto-wástaw, pl., Tongs

Dood-yogénghi-kóshter, Firebrand

Yógenghi náflopen, Fever; lit., fiery illness, pyrexia

Yógongo-tan, Fireplace

Yóí,} pron., She. Pasp., ói

Yoi,} pron., They (yaun). Pasp., ol

Yok, n., Eye. Pasp., yak

Yókaw, pl., Eyes. Pasp., yaká

Yókyaw,

Yokéngries, n. pl., Spectacles

Yóky, adj., Knowing, wideawake, sharp

Yóky rivoben, Fine linen

Yóky fólk, Fine people

Cocky yöki, Squinting, cockeyed. A nickname for the Boswell tribe about Manchester

Yon, pron., They (yaun). Pasp., ol

Yoóso,} adj., Clean, clear. Pasp., kosháva, ghosháva, to Yoózo,} clean; ushanáva, to sift

Yoóser, v., To clean (kósher)

Yoózhérová, I clean

Yoózhadóm o kair tátcho, I swept the house clean
Yoózhadé, They swept
Yoózhadás, He swept
Yoóser apré, To sweep, clean up
Yoósering kosht, Broom, brush
Yoózhoben, Cleanliness

Yóra, n., Watch, hour, clock (óra, etc.)  Pasp., óra, watch

Yóro,}  n., Egg.  Pasp., vanrb, arnó

Yóri,}  n., Egg.  Pasp., vanrb, arnó

Yó rakana-koóroko, Easter; lit., Egg-Sunday
Yóresko-chóxa, Egg-shell

Yov,}  pron., He (ov).  Pasp., ov

Yow,}  pron., He (ov).  Pasp., ov

Yuv,}  pron., He (ov).  Pasp., ov

Z.

Zee, n., Heart, soul.  Pasp., oghí; ghi (As.)

Zeeáw, pl., Hearts

See-éngro, adj., Spirited

APPENDIX

TO THE

GYPSY-ENGLISH VOCABULARY.

The words in this Appendix are taken from a variety of Anglo-Romany sources, from which those words only are extracted which we have not ourselves heard, and which have their representatives in foreign Gypsy vocabularies, or seem to us otherwise noteworthy.

The following contractions are used:

" Ll.—Borrow, "Lavo-lil," 1874.
Bnt.—Bryant's Vocabulary, contained in the "Annual Register," 1784.
Bgt.—Bright's "Travels through Lower Hungary," 1818.
Böht.—Böhtlingk's "Über die Sprache der Zigeuner in Russland, Mélanges Asiatiques," vol. 2, part 2.
I.L.N.—"Illustrated London News."
Lld.—Leland, "English Gypsies," 1873.
Lieb.—Dr. Liebich, "Die Zigeuner," etc., 1863.
Mikl.—Miklosich, "Über die Mundarten und die Wanderungen der Zigeuner Europas," Vienna, 1872.
Pasp.—Dr. Paspati, "Tchinghianés ou Bohémiens de l'Empire Ottoman," 1870.
Pott.—Dr. Pott, "Die Zigeuner," etc., 1844
Sim.—Simson's "History of the Gypsies," 1865.

A.

Afta, Seven. Bnt. (eft, heft-wardesh); Pasp., está
Ambrol, } Pear. { Bw., 3 L., 209; i R., 245; } Pasp., ambról
Ambrell, } Boorde;
Andé, Into. Bw., 1 L., 325; Pasp., andé
Ando, In. Bw., Ll., 17; Pasp., anglé
Astis, Possible, it is possible. Bw., Ll., 18 (estist)
Artav, To forgive, pardon.) Bw., Ll., 18, 130; artavāvam,
Artapen, forgiveness.

B.

Bedra, Pail. Bw., Ll., 264 (pitaree); Pasp., beláni, beldi,
trough; Mikl., i., 44
Bolla, To baptise. Bw., Ll., 24; Pasp., boláva
Bo, Stove. Bw., Ll., 265. Pasp., bov
Beshaley, Stanley, a Gypsy tribe. Bw., Ll., 22

C.

Calshes, Breeches. Sim., 300, 315; Pott, ii., 170
Chaori, Lasses. Bgt.; Pasp., tchaorí, lass
Choomomengro, Boswell tribe. Bw., Ll., 82
Chungalo, Void, without form. Bw., Ll., 119; Pasp., tchungaló
Colee, Anger. Bnt.; Pasp., khołn
Covantza, Anvil. Bw., 3 L., 192; Pasp., 42, govanttcha
D.

Dearginni, It thunders. Bw., 1 L., 338; Bgt., Hungn. G., derguner; Mikl., ii., 42, No. 309, derginjel
Devlehi, With God. Bw., 3 L., 186; i Pott, 191, devleha
Deue lasse, For God's sake. Boorde; Pasp., devlēsa
Dook, Ghost, spirit. Bw., 2 L., 241; 3 L., 66; i R., 114, 115, 193, 210, 233. Pasp., dükhos; Lieb., tucho;
Mikl., i., 10
Dugilla, Lightning (? dearginni). Bgt.
Duito, Second. Bw., Ll., 40; Lieb., duito

E.

Efage, Irish Gypsy. Harr.
Eft, Seven. Bw., Ll. (aft, heft-wardesh). Pasp., eftä
Enneah, Nine. Bnt.; Pasp., enid
Enyovardesh, Ninety. Bw., Ll., 156. Pasp., iniä far desh
Estist, May be. Bw., Ll., 138 (astis)

G.

Grommena, \{ s. and v., Thunder; to thunder. Bw., Ll., 47;
Grovena, \} Pasp., kürmi; Mikl., i., 13
Grubbena, \}
Grondinni, It hails. Bw., 1 L., 338; i Pott, 104, grados;
Polish, grad; Russ., gradi; Mikl., i., 12

H.

Harko, Copper. Bw., W., 344; i Pott, 107, hart'as; 119,
Pchm., charkom
Harkomescro, Coppersmith. Bw., 3 L., 53
Horkipen, Copper. Bw., Ll., 51
Heftwardesh, Seventy. Bw., Ll., 158; Pasp., eftä far desh
Hetavava, To slay, etc.; Bw., Ll., 49
Hir, By. Bw., 3 L., 53, 172; i R., 230; Bw., Hungn. G.,
Ll., 126, heri
APPENDIX TO THE

Hushti, Wide awake there. Lld., 102; Pasp., ushtiava, I get up; usht! get up!
Husker, To help. Lld., 209

I.

Inna, In, within. Bw., Ll., 51

K.

Kater (myla barforas?), How farre (is it to the next towne?) Boorde; ? Pasp., kébor, combien
Kona, A meal. Irv.; Hind., khana, dinner; Mikl., i., 20
Koppas, Times. Lld., 221; Lieb., koppa, time

L.

Lach ittur ydyues, Good morow. Boorde; Pasp., latchó to díves, bon ton jour = bon j.; Pott, ii., 331, latschidir díves, einen bessern Tag
Later, From her. Bw., Ll., 60; Pasp., látar
Lendar, From them. Bw., Ll., 60; Pasp., lénadar
Lestar, From him. Bw., Ll., 160; Pasp., léstar
Lullero, Dumb. Lld., 107; Pasp., láöri

M.

Malleco, False. Bw., Ll., 63; ? Pasp., makló, stained
Mander, From me. Bw., Ll., 64; Pasp., mándar
Manrickli, Cake. Bw., 3 L., 52; Pasp., manrikló
Manro,} Bread. { (Bw., 2 L., 167;} Pasp., manró
Manor,} Pasp., manró
Mille, Thousand. Bw., Ll., 154; Bw., Span. G., Zinc., milan
Mokkado tanengre, Marshall, a Gypsy tribe. Bw., Ll., 232
Mole pis lauena, Wyl you drynke some wine (lit., Pray will you drink beer). Boorde; Pasp., molisaráva;
Mikl., i., 24
Mormusti, Midwife. Bw., Ll., 68; Lieb., mamischizza
Mosco, A fly. Bw., Ll., 68; Pasp., maki; Lieb., madzlin
Muscro, Through. Lld., 232; Pasp., maskaré, in the middle
Mushipen, Lad. Bw., Ll., 69, 176; Pasp., manushipe, humanity

N.

Nick, To take away, steal. Bw., Ll., 71; Pasp., nikáva, to
go out
Nill, River, etc. Lld., 113; Pasp., len

O.

Ochto, Eight. Bw., Ll., 154; Pasp., okhtó
Otoo, Eight. Bnt.; Pasp., ohtó
Olescro, His. Bw., 2 Z., 145*
Opral, Above. Bw., Ll., 72 (pral); Pasp., oprál

P.

Pa, For. Bw., I L., 325; Bw., Span. G., pa
Paloo, Cup. Irv.; Pasp., báli, pal
Paningsha, Handkerchief. Roberts, 98; Pott, ii., 348, pand-
schoche; Mikl., i., 31
Panschto, Fifth. Bw., Ll., 120; Lieb., panschto
Pashall, With. Lld., 225; Pasp., pashál, near
Pauvero), Poor. Lld., 29, 203, 234; French, pauvre
Pauveri,} Pechava, To think. Bw., Ll., 76, 142, 156, 162; Pasp.,
pincharáva, to understand, know
Peneka, Nut. Bgt.; } Pott, 120, 191, pennach;
Peshota, Bellows. Bw., 3 L., 192; Lld., 39; Pasp., pishót;
Mikl., i., 33
Phar, Silk. Bnt.; Lieb., pár
Pindro, Hoof. Bw., 3 L., 194; Pasp., pírór
Pitar-e, Basket. Irv. (bedra)
APPENDIX TO THE

Pitch, To stick. Lld., 116; Mikl., ii., 34 (112), Bukowina.
Vocab., pisdeás, er stiess
Plaistra, Pincers. Bw., 3 L., 193; Pasp., kláshta; Mikl., i., 16
Poshavben, False laughter. Smith, 382
Powiskie, Musket. Sim., 314; Bw., Ll., 318, pushca; Pasp.,
pushká; Mikl., i., 33
Prala, To seize. Bw., 3 L., 192
Pral, Up. Lld., 247, sky; Harr. (opral); Pasp., oprál
Praller, Above. Lld., 221;
Prosper, To ridicule. Lld., 94; Pasp., prásáva
Put, Abyss. Bw., Ll., 119; Bw., Span. G., butron, putar

R.
Rek of the tarpe, *the vault of heaven. Bw., Ll., 120
Rin, File. Bw., 3 L., 194; Pasp., rin
Romanie, Whisky. Sim., 296, 314, 333; Pott, ii., 274,
arapánus
Rossarmescro, Herne, a Gypsy tribe. Bw., Ll., 85

S.
Sano, Soft. Lld., 231; Pasp., sannó
Selno, Green. Lld., 29; Lieb., sennelo; Mikl., i., 47
Shel, Hundred. Bw., Ll., 140, 154, 158, 162; Pasp., shel
Sherrafo, and Sharraco, Religious. Bw., Ll., 89, 122
Shovardesh, Sixty. Bw., Ll., 154; Pasp., shov far desk
Shukara, Hammer. Bw., 3 L., 193; Pasp., tchokános
Surrelo, Strong. Ll., 29, 31, 177, etc.; Lieb., sorclo; Pasp.,
zoraló
Swa, Fear (*for t*?), Bgt.; Pasp., ásfa, ásva, tears
Swety, Folk. Bw., 1 R., 84; Ll., 92; 1 Pott, 107, svaetos,
svieta; Mikl., i., 39

T.
Tarpe, Heaven. Bw., Ll., 120; Bw., Span. G., tarpe
Teeyakas, Shoes. Sim., 297, 315, 332; Pasp., triák
GYPSY-ENGLISH VOCABULARY. 163

Trianda, Thirty.  Bw., Ll., 158; Pasp., triända
Trito, Third.  Bw., 2 Z., 145*; Lieb., trinto
Tschar, Ashes.  I.L.N., 1851, Dec., p. 715; Pasp., tchar (As.)
Ts chammedini, A slap on the face.  Bgt.; 1 Pott, 173, 
dschamtinya; Lieb., tscham madini

V.
Vastro, Hand.  Smith, 528; Pasp., va storb, a little hand
Villarminni, It lightens.  Bw., 1 L., 338; Mikl., ii., 60 (1642),
villáminel; (1643), villamo
Vol, To fly.  Bw., Ll., 120, volélan, 210; Mikl., ii., 33, volavél,
vuravel, fliegt
Voker, To talk.  Hotten, 266; Pasp., vrakeráva

Y.
Yeckto, First.  Bw., Ll., 119; Lieb., jekkto

Z.
Zezro, Left (hand).  Bgt.; Bw., Span. G., iesdra; Lieb.,
serves
ENGLISH-GYPSY VOCABULARY;

OR,

Index to the Principal Words and Roots

IN THE GYPSY-ENGLISH VOCABULARY AND ITS APPENDIX.

Note.—Words marked with an asterisk (*) will be found in the Appendix to the Gypsy-English Vocabulary.

A.

About, Troostál
Above, Apré, opré, pré, opral,* praller*
Ache, n. and v., Doóker
Across, Paúdel, párdel
Actions, Káropen
Active, Sig
Actor, Peiáskro-moosh
Afraid, Tráshlo, atrásh
After, Pálá, palál, tálla
After-birth, Poshbeenimus
Again, Apópli, pópli
Age, Poóroben
Ago, Pálla, ghíás, q.v.
Air, Bával
Alehouse, Kítchema
Alien, Gaújo
Alive, Jívdo, jívo, jído
All, Sor
Allow, Mook

Alone, Akónyo, bikónyo, kókeró, kokeró
Along, Talé (o drom)
Already, Kenáw
Also, Tei
Altogether, Sor-ketané, ketané
Always, Sor cheéruses, sorkón cheérus
Am, Shom
Amen, 'Jaw see ta 'jaw see
Anchor, Béresto tilméngri
Ancient, Poóro, poórokono
And, Ta
Angel, Yek o' midoóvel's tá tcho gairé
Anger, Colee*
Angry, Nóino, hóno, haúrino, kórni
Ankle, Píresto-kokálos
Another, Wavér, awóver, ovávo, wóver
Answer, Poóker, del lav káter
Ant, Kreéa
Anus, Jeer
Anvil, Covantza,* kaúlomés-
kro-kóva, péatalésto-kóva,
wast-hánik
Any, Vániso, váriso, wóriso
Apple, Póbo
Apple-tree, Póbesko rook
Apprehend, Lel opré
Apron, Járifa, járika, jorjófa,
jorjóxa, chárdoika, shárdoika,
yárduxa, yárduoka
Are, Shan, see, q.v.
Arm, Moóshi, moósho, wást-
eni-moosh
Armpit, Moósheno-hev
Army, Koórimóngéri
Artful, Gózvero
As, 'Jaw, sar
Ascend, Jal opré
Ashamed, Aládj, ladj
Ashes, Chik, yog-chik, tschar*
Ask, Pootch
Asleep, Soóto
Ass, Méila, móila
Assize, Bauryó, baúri, baúro-
pókeynsuksi-béshopen
Astonish, Trásher
Asylum, Dívio-kair
Attorney. See Lawyer
Auction, Bókinopen
Aunt, Bécébi
Autumn, Pálla lílé
Avoid, Nísse
Awake, v., Jónger, atch opré,
hushti*
VOCABULARY. 167

Beads, Mërikios, mëriklies
Beak, Chëriklesto nok
Bean, Boòbi
Bearded, Choóralo
Beat, Koor, del
Beating, Koórøben
Beautiful, Rïnkono
Become, Vël, wel, q.v.
Bed, Voódrus, woódrus
Bedfordshire, Woódrus-gav-tem
Bee, Pïsham, poòshamer, goôdlo-pïshamer, goôdlo-pïsham
Bee, Mooshkeno-más, groô-venesko-más
Beer, Lïvïna, lovïna, 'vïnî
Beerseller, Lïvenëngro
Before, Anglo,* agläl, 'glal, agäl,'gal
Beg, Mong
Beggar, Môngamëngro
Begging, Mongamus
Behaviour, Kïiropen, këriben, kërimus
Behind, Pálla, paläl, paûli
Belief, Pâtsaben
Believe, Pâtser
Bell, Shoon-to-kôngri
Bellows, Peshota,* poôdamëngri, pooodëlas
Below, } Talé, alé, 'lé, tálla
Beneath,}
Bend, Kair bôngo
Bent, Bôngo
Berry, Dûril
Better, Féterdafia, fëradair
Bible, Mi-doóvelësko-lil
Big, Baúro
Bigger, Baurodår
Billhook, Chënomëngro, kás-soni
Bind, Pánder, pand, pan
Bird, Chëriklo, chëriklo
Birdcage, Chëriklesto kair
Birmingham, Kaúlø-gav
Bit, n., Kótor, koósì
Bitch, Joókli
Bite, Dánder, dan
Bitter, Shoóto (lit., sour)
Black, Kaúlo
Blackbird, Kaúlo-chëriklo
Blackness, Kaúlopen, kaúlo-ben
Blackpool, Kaúlo gav, kaúlo-paáni-gav
Blacksmith, Kaúlomëskro, kaúlomëngro, sastramëskro, pëtalëngro
Blanket, Kôppa
Blaze, Yog, hótcëher, kátçhar
Bless, Pârav, párik
Blind, Korédö, kôrdì, koró
Blindness, Kôrodomus
Blood, Rat
Bloody, Râtvalo, rattfüllo
Blow, v., Pood
Blow, n., Koor
Boar, Mooshkeno baúlo
Boast, v., Shir
Boat, Bëro, paanëngro
Body, Troôpus, troôpo
Boil, Kërav
Bone, Kokálos, kokoólus
Bonnet, Joóvioko stárdi
Book, Lil.

Boot, Skó'ni, pl., skrúnya, chok, chókkka

Boots, Skóripen
Born, Beéno

Bosh, Lavines
Bosom, Berk

Boswell, Choomomengro *
Both, Doói

Bother, Kinger, chára

Bottle, Válín, vàlin

Bottle-neck, Válínésko-men

Bough, Bei

Bowels, Véndri, vàndraw

Box, Mókto, mókto, moókto, klísi

Boxer, Koóroméngro

Boy, Chávo, moosh-chávi, ráklo

Brandy, Tatóto pánì

Bread, Manro, * mauro

Bread and butter, Kil maúro

Break, Póger, pog

Break-wind, Ril

Breast, Berk, toótchi (nipple)

Breath, Bával

Breeches. See Trousers

Brick, Chékino-kóva

Brickfield, Chékino tan, kařiko tan

Bride, Rómadi, rómeni, rónni

Bridegroom, Rom

Bridewell, Klísoméngro

Bridge, Poodj

Bridle, Sheréngro, sólivéngro,

sólovárdo, sálivárus, shóllovárdo

Bright, Doódeno, doódeni, doódoméngro

Bring, And, hand, tígher

Bristle, n., Baúlesko bal

Broad, Bauró

Broadsheets, Ghályaws

Broken, Pógado

Broken-kneed horse, Peléngro,
póga(do)-chóngaw-grei

Broken-winded horse, Pógado

bávaléngro, bavéngro, póga-bával-grei

Broken-backed horse, Dooméngro, dooméksno-grei

Brooch, Spíngo

Broom, Yoóséring-kosht

Brush, Yoóséring-kosht

Broth, Zímen

Brother, Pal

Brother-in-law, Stófo-pal

Brow, Kor

Bull, Goóro, gróv, goóroni,

moóshkeni-gróóvni

Bung, Bungúrus

Burn, Hótcher, hotch, kátchar

Bury, Poórav, poórás

Business, Káiropen, jívoben,

boóti, boótsi

Butcher, Maséngro

Butter, Kil

Buttermilk, Kaléngri

Button, Krásñi

Buy, Kin

By, prep., Hir *

By, adv., Pósha, posh
Cabbage, Shok, pl., shókyaw
Cake, Manrickli,* márekli
Caldron, Peéri, kekávi
Call, Kor
Cambridgeshire, Dóva tem kei
o shórokoné gairé jívëna
Camp, Tan
Can, Sástis, vide Tastis
Cannot, Nastísá, nestis
Candle, Múmbli
Cannon, Báiro-yógoménüri
Cap, Koófa, hoófa
Captain, Sheréngro, shoréngro,
béresto-sheréngro
Cards, Wárđi
Care, Késser, trad
Carpet, Peéresto-kóppa
Carriage, Réiesko-várdo
Carrion, Moólomás
Carry, Rígher, riker, rig
Cart, Várdo, wárdo
Castle, Králiskó-poóró-kair
Cat, Máchtka
Certainly, Our, ouírlí, ááva,
aávali
Chain, Chitti, vériga, wériga,
vériglo, wériglo
Chair, Béshoméngro, boól-
koóva, skámin
Chamber, Kamóra
Change, v., Pára, púra
Change, n., Párapen
Chap, n., Chal
Charm, n., Fiz
Cheat, Hoax, chiv opré
Cheater, Kóroméngro
Cheek, Cham
Cheer up, Mántchi too
Cheese, Kal
Cherries, Lálo koóvaw
Cheshire, Kálesko-tém, kal-
kélëng-tém,kal-kélimus-tém
Chief, Shórókno
Child, Chávo, chábo, tárno,
tíkno, tíkeno
Chin, Choómbro, chúmba,kúm-
bo
Choke, Tásster
Chopper, Chínoméskro
Christ, Mi-dúvelesko Chávo
Christmas Day, Bóllesko-dív-
vus, mi-dúvel's-dívvus, mol-
dívvus
Church, Kóngri
Circus, Síkoméngro
Clean, Yoósito, yoózo
Clean, v., Yoóser, yoósheóva,
kósheer, kósser
Clean up, Yoóser apré
Clear, adj., Yoósho, doódo-
méngro, doódeno
Cleaver, Chínoméngro, chínó-
méskro
Cloak, Pláashta, plóxta, plóch-
ta
Clock, Óra, yóra
Close, v., Pand apré
Cloth, adj. and n., Párno
Cloth, n., Pártañ, póktno, póx-
tan
Clothes, ) Ézaw, rívóben,
Clothing, ) ródi, ródi-ing
Clothes-peg, Gad-kosht-kóóva, troósheni
Coals, Ángar, wóngar, wóngar
Coarse, Rúzlo
Coat, Cháho, chóxa, chóka, choóko, choófa, chúka
Cock, Bóshno
Codfish, Moóshkeno-mátcho
Coffin, Múlo móxto
Coïre, Késter, chónda, sóv lása
Cold, n., Shil
Cold, adj., Shflino, shfrilo
Collar, Menéngro
Colliers, Wónarángries, wón-gali-gáírí
Comb, n., Kóngali
Comb, v., Kóngi, kónga
Come, Av, avél, awél, 'vel, 'wel, áver
Companions, Málwyaw
Confined, Chíved to wóódrus, póshli
Constable, Moóshkero
Conversation, Rókeropén, rókerben, rókerobén, rókamus
Convict, n., Bítchaméngro
Cook, n., Hóbénéngro, hóbénéngri
Cook, v., Krév, kel, kair
Cooper, n. pr., Wardéngro
Copper, adj., Harko,* horkipen,* hauérego, hólono
Copper, n., Háró
Coppersmith, Hárkoméskro*
Cord, Shólo, shélo
Corn, Ghiv
Corner, Koónsus, koósni
Corpse, Troópus, troópo, moólo
Cough, Bósheerus, shel
Count, Ghínya, ghínya
Country, } Tem
County, }
Country, adj., Teméskri
Countryman, Teméngro
County-town, Stéripen-gav
Court, v., Kom, píriv
Cousin, Siménsa
Cover, v., Choróva
Cow, Groóvni, groóven
Crab, Heréngro-mátcho
Cream, Smenting, sméntini
Creator, Káíroméngro
Cress, Panéngrí shok
Crooked, Bóngó
Cross, adj., Hóíno, hóno, kórni
Crow, Káúlo chríklo
Crown (five shillings), Koórona, pansh kóla
Cry, v., Róv
Cup, Dash, koóri, kóro, kúra, paloo *
Cup and saucer, Doóí-dash, doo-das
Curse, v., Sóverhol, súverkon, sóvlohol
Curse, n., Sóloholomus, sóvloholoben, sóverhóloben
Cut, v., Chin
Cut off, Chin talé, chin alé
Cut, n., Chínoben
Cyder, Póbéngro, póbesko-piáméskro
VOCABULARY.

D.
Dance, v., Kel
Dance, n., Kélopen
Dark, Támlo, kaúlo
Daughter, Chei
Day, Dívvus, divéz
Dead, Moólo, múlo
Deaf, 'Shoóko
Deaf person, 'Shoóko kanén-grí
Dear, Kómelo
Death, Méripen
Deceit, Hoókaben
Deep, Baúro
Deer, Staání
Derbyshire, Chúmba-kálesko-tem
Deserter, Práster-méngro, prástero-móngro
Devil, Bang, beng
Devil’s Dyke, Béngesko-hev
Devilish, Béngalo, bengésko
Diamond, Bárvalo-bar
Die, Mer, mel
Dig, Chin the poov
Dirt, Chik
Dirty, adj., Chíklo, híndi, moókedo, móxodo
Dirty, v., Móker
Distance, Door
Distant, 
Divine, Doóvelkanésto, doó-velésko
Do, Kair, kel
Doctor, Tátcho drabéngro, drabéngro

Doer, Kéloméngro
Dog, Joókel, jook, yákel
Doll, Koókelo, kóshno chávi, kóshteno tíkno
Doncaster, n. pr., Meleşto-gav, moólsto-gav
Donkey, Méila, móila
Don’t, Maw, ma
Door, Woóda
Down, Talé, alé, ’lé
Dress, v., Rood
Dress, n., Roódopen, rívoben, joóñni-kólaw
Drink, v., Pee, pióva
Drink, n., Piabén, piámus
Drown, Tásser
Drug, Drab
Druggist, Drabéngri
Drum, Krámbrookos, koóró-méngri, vásto-bóshoméngro
Drunk, Mótto, pééldo
Drunk, To get, Lel mótti
Drunkard, Mótтомéngro, peeméngro, piáméngro
Drunkenness, Móttoiben
Dry, Shoóko
Duck, Réta
Dumb, Shoóker, kek tátcho adré the moo, lúllero*
Dung, Full, chik
Dunghill, Chíkesko-chúmba

E.
Ear, Kan
Earring, Kanéngro, kíí, káno-méngro
Earth, *n.*, Poov, chik
Earth, *adj.*, Poóvesto
Easter, Yórakana koóroko
Easy, Shookár
Eat, Kol, hol, haw
Eatables, Kóben, hóben, hól-

Educate, And apré
Eel, Sap, sápesko-mátcho
Egg, Yóro, yórí
Eight, Oitoo,* ochto,* dooir-

Eighteen-pence, Déshto-haúri, désti-kóri
Encamp, Tan
Enchantment, Fiz
Enemy, Wáfedo gáíro
England, Ánghitárra
English, Gaújokones, gaújones
Englishman, Gaújo, Anitra-
kero (Ánghiterrákero)
Enough, Doósta, dósta
Entire, Chólo
Entrails, Wéndraw, vénderi
Every, Sórkon
Evil, Doosh
Except, Tálla
Exchange, Púráben
Excuse, *n.*, Veéna
Eye, Yok
Eyebrow, Kor
Eyeglasses, Yokéngries

Fair, *n.*, Fáiros, wagyaúro, walgaúrus, wélingaúro
Fairies, Mi-doóveléski-bíttafóldki
Fall, *v.*, Peróva, pel
False, Fóshono, malleco*
False laughter, Poshavaben*
Falsehood, Hoókapen
Famine, Bauró bókalobén
Far, Door
Farmer, Ghivéngro
Farmhouse, Ghívesto kair
Farther, Doórdair
Farthing, Lóli, lúli
Fashion, Drom
Fasten, Pánder, pand, pan
Fast, Pánlo
Fat, *adj.*, Túlo
Fat, *n.*, Túlopen
Father, Dad, dádus
Father-in-law, Stíó-dad
Fear, *n.* and *v.*, Trash
Fearful, Tráshful
Feather, Pur, por
Feather-bed, Pórongo-wúdrus
Fellow, Chal
Female, } Joóvni, joóvioko
Feminine,}
Fern, Foozhári
Fetch, Régher
Fiddle, *v.* and *n.*, Bosh
Fiddle,*n.*, Bóshoméngro, bósh-
oméngri
Fiddler, Bóshero, bóshoméngro, bóshoméngri
Field, Poov
Fiery, Yógesko
VOCABULARY.

Fight, v., Koor
Fight, n., Koöraben, koórimus
File, Rin *
Fill, Pórder
Filth, Chik
Find, Latch
Fine, Fine-o
Finger, Vóngusti, vóngushi, vóngus
Finger-nail, Nei
Fire, n., Yog; adj., Yógesko
Firearm, Yogéngro, ýógoméngro, yogéngri
Firebrand, Dood-ýógengikóshter
Fireplace, Yógoméskro, ýógongo-tan
First, Firstadáir
Fish, Mátcho, mátchi
Fisherman, Mátchoméngro, matchéngro
Five, Pansh
Five-pound note, Panshéngro
Five shillings, Koórona, pansh kóla
Flame, Prárchadi
Flea, Poóshamer, písham
Flies, Líkyaw
Florín, Doóí kóli
Flour, Váro, vóro, pórno
Flower, Rósali, rósheo
Fly, n., Mosco;* v., vol *
Foal, Tárno-grei, grei’s tókno
In foal, Adré kaáfni, kávni
Fold, Pándoméngro
Folk, Folki, sweti *

Follow, Av pálla, jal pálla
Food, Kóben, hólben, hóbén
Fool, Dínilo, dínvero, dínlo
Foolishly, Dínveres
Foolish, Dínveri
Foot, Peéro, píro, peérie
For, Pa *
Forcibly, Drován
Forget, Bísser
Foreign, Gaújokones
Foreigner, Gaújo, gaúji, wáver teméngro
Forest, Vesh
Forgive, Artav,* fórde, fórdeil, párdel
Forgiveness, Artapen,* fórde loness
Fork, Pósoméngro
Fortell, Doórik, dúker
Fortune, Bok, dúkeriben *
Fortunes, To tell, Doórik, dúker
Fortune-telling, Doórikapen, dúkeropen
Foul, v., Móker
Four, Stor
Fox, Vesh-joókel, o lólo weshkeno-joókel
Fragment, Kótórendri
Friday, Pansh dívvuses pálla koóróko, Doóí dívvuses’glal koóróko
Friend, Bor, mal, pal, kómelo gáiro
Friendship, Kómoben
Frightened, Tráshedo
Frock, Shoóba
Frog, O stor heréngro bén-
gesko kóli ta jals adré o
paáni so pióva
From, Avrí, fon
Frying-pan, Masáli, tátter-
méngri
Full, Pórdo
Fun, Péias
Further, Doúrdair

G.

Gamekeeper, Kanéngri-moosh,
yog-moosh, veshéngro, yog-
éngri-gaujo
Gaol, Stéripen
Garden, Róózho-poov, bor
Garlic, Póruma
Garments, Rívoben
Gate, Bur, stékas, stígher
Gentile, n., Gaújo, gaúji
Gentile, adv., Gaújokones, gaú-
jonès; adj., Gaújokono
Gentleman, Rei
Gentlemanlike, Reíáli
Genuine, Tátcho
Get, Lel, rígher
Get up, Atch opré
Ghost, Múlo, moólo
Gift, Díno (lit., given)
Gipsy. See Gypsy
Girl, Rákli
Give, Del, dé
Glad, Míshto
Glandered horse, Nokéngro
Gloves, Vongshéngri, fólásé,
fólásáw

Glutton, Baúro-hóloméngro
God, Doóvel, dúvel
Go, Jóva, jaw, jal, jil, jol
Go back, Jaw páuli
Go slowly, Jal shookár
Goat, Lávines-bókro
Gold, Soónakei
Goldsmith, Soónako-pétaléngro
Gonorrhoea, Hótcheropen,
hótchopen, hódjerpen
Good, Koóshko, koóshto, kúshto,
kóshto, míshto, tátcho,
tátccheno, látccho
Goodness, Koóshkopen, koóshto-
tiben, koóshtoben, kóshto-
ben, látcchenpen
Good health!} Koóshto bok!
Good luck!} Koóshto bok!
Goose, Pápin, pápini, pápinén-
gri
Gooseberry, Dúril
Gown, Shoóbá
Grandchild, Poóro-dad's chávo
Grandfather, Poóro-dad, pau-
pus
Grandmother, Poóri-dei, báuí-
dei
Grass, Chor
Grassy, Chórés, chórkeno
choréngri
Grasshopper, Chór-óχtamén-
gro
Grave, n., Hev
Gray, n. pr., Bal (lit., hair)
Grease, n., Túlopen
Great, Baúro
VOCABULARY.

Green, *Greeno*, chor-díking, choréngri, selno*
Greenwood, Bíván-kosht
Greyhound, Kanéngri-joókel, shóshi-joókel
Grieve, Toog
Grieved, Toógado, toógeno, toógnus
Ground, Tan, chik, poov
Grouse, *Nótherénghi chfríklo*
Guinea, Kótór
Guineafowl, Atch paúli kánni
Gun. See Musket
Gut, Véndéri
Gypsy, *n.*, Rom, Rómani-chal, kaúloméngro; adj., Rómani
Gypsy language, Rómanes

Handbills, Ghílyaws
Handcuffs, Wasténgries
Handkerchief, Díklo, pósh-neckus, póngdishler
Hang, Násher
Happiness, Koóshko-bók
Hard, adv., Drován
Hare, Kanéngro, kanéngri
Hark! Shoónta!
Harlot, Loóbni, loódni, lúbni
Harness, Wárdesko kóla
Harvest, Ghívesto-chaírus
Haste, Héka, yéka
Hasten! Réssi toot, kair héka
Hat, Staádi, stádi
Hatchet, Chínoméngro
Hate, Kek-kom
Have, Si, shan, q.v.
Hawker, Bíkinoméngro, bikoméngro, kaúroméngro
Hay, Kas
Hayrick, Kaséngro
He, Ov, yov, yow
Head, Shéro, shóro, shoró, shúro
Hear, Shoon
Heart, Zee
Heat, Táttoben
Heaven, Dúvel, midúvelesko chaírus, midúvelesko-kéri
Heavy, Lóko (q.v.), pórdo
Hedge, Bor
Hedgehog, Hótchi-wítchi
Hedgestake, Boréngri
Height, Tórropen
Hell, Béngesko-tan
Help, Kair-posh, husker*
<table>
<thead>
<tr>
<th>English</th>
<th>Gyppy</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hen, Kánni, káñni</td>
<td>Horse-fair, Gréiesto-fáiros</td>
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<tr>
<td>Her, Láki, lóki, lákro, láti</td>
<td>Horse-whip, Gréiesto-chúkni</td>
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<td>Here, Akéi, 'kei</td>
<td>Horse-rug, Gréiesto-kóppa</td>
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<td>Herefordshire, Póbësko pla-meski tem</td>
<td>Horse-collar, Gréiesto-menén-gro</td>
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<tr>
<td>Heren, n.pr., Mátcho, Rossaro- mescro;* pl., Báuro- kanengri-moosháw, Bálaws</td>
<td>Hot, Tätto</td>
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<tr>
<td>Heron, mescro;* pl., Báuro- Herne, kanengri-moosháw, Bálaws</td>
<td>Hound, Joókel</td>
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<tr>
<td>Herring, Mátxoo, báleno méctho</td>
<td>Hour, Ora, yóra</td>
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<tr>
<td>Hide, Gáráv, gára</td>
<td>House, Kair</td>
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<tr>
<td>Hidden, adv., Gárones, gárid- nes; adj., gáridno, gárido</td>
<td>House-dweller, Kairéngro, Housekeeper, kairéngri</td>
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<tr>
<td>High, Tórro</td>
<td>How, Sar</td>
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<tr>
<td>Highway, Báuro drom</td>
<td>How d‘ye do? Sar shan?</td>
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<tr>
<td>Hill, Chong, choong, choónga, choóomba, kúmbo, dúbbo</td>
<td>Humble, Choóro, choóreno, choórokno</td>
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<td>Him, Las, les, lésti</td>
<td>Humbly, Choóvenes</td>
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<tr>
<td>His, Lésko, lésti‘s, olescro*</td>
<td>Hundred, Shel*</td>
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<td>Hit, Del, koor</td>
<td>Hung, Náshedo</td>
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<tr>
<td>Hold, n., Bónek; v., Til</td>
<td>Hunger, Bok</td>
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<td>Hole, Kev, hev</td>
<td>Hungry, Bókalo</td>
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<td>Holy, Doóvelkanésto</td>
<td>Hurt, n. and v., Doóka</td>
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<tr>
<td>Home, Keré, kéri</td>
<td>Husband, Rom</td>
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<tr>
<td>Honey, Písham</td>
<td>I.</td>
</tr>
<tr>
<td>Hoof, Gréiesto-píro, pindro*</td>
<td>I, Man, mé, mándi, mánghi</td>
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<tr>
<td>Hop, v., Hok</td>
<td>Ill, Násfelo, násfelo, doosh</td>
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<tr>
<td>Hops, Litvenéngries</td>
<td>Illness, Náffelopén</td>
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<td>Horn, Shing</td>
<td>Illtempered, Kórni</td>
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<td>Horse, n., Grei; adj., Gréiesto</td>
<td>Imitation, Fóshono</td>
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<tr>
<td>Horse-dealer, Grei-éngro</td>
<td>Immediately, Kenáw sig</td>
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<tr>
<td>Horse-shoe, Pétal, grei-esto- chok</td>
<td>In, Adré, ‘dré, ando,* inna*</td>
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<tr>
<td>Horse-race, Prastérimus, prás- terméngri, greiesto-práster- ing</td>
<td>Indebted, Pázerous</td>
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<td></td>
<td>Inflame, Kátcher</td>
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<td></td>
<td>Injure, Doóka</td>
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<td>Inn, Kitchema</td>
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<td></td>
<td>Innkeeper, Kitcheméngro</td>
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</tbody>
</table>
VOCABULARY.

Intestine, Vénderi
Into, André,* adré, 'dré
Ireland, Híndo-tem, Hinditeméskro-tem
Irishman, Hinditeméngró, poovéngrí-gaujo
Irish Gypsy, Efage *
Iron, n., Saster, saasta, saáshta
Iron, adj., Sásterá
Is, See
It, Les
Itch, n. and v., Honj

J.
Jail, Stéripen
Jews, Midúvelesto-mauroméngrí
Jockey, Kéterméngró
Judgment, Bitchama
Jump, Hókter, hok, óxta
Jumper, Hóxterer
Just now, Kenaw sig
Justice of the peace, Chivlo-gaujo, chúvno-gaujo, pökén-yus, poókinyus

K.
Keep, Rígher, ríker
Kettle, Kekávvi, 'kávvi
Key, Klérin, klísin
Kick, v., Del, dé
Kill, Maur
Kin, Siménsa
Kind, adj., Kómelo, kómo-muso

King, Krális
Kingdom, Králism, tem
Kiss, n. and v., Choóma
Knee, Chong, choong
Knife, Choóri, chivóméngró, chínoméngró
Knock, v., Koor, dé
Know, Jin
Knowing, Yóki, jinoméngró, jínoméskro

L.
Lad, Chab, chábo, chávo, mushipen.* See Boy
Lady, Raúni
Lamb, Bókocho, vákasho
Lame, Long, bónó
Lancashire, Píro-délíng-tem
Landlord, Hólíno, holéskro
Lantern, Doódoméngró
Lard, Baúleski túlopen
Large, Baúro
Lass, Chei. See Girl
Last, Kóliko
Laugh, v., Sav, sal, sárler
Laugh, n., Sávaben, sávapen
Laughter, n., Sálímus, sálíng
False laughter, Poshavaben *
Lawyer, Shanéngró, sheréks- no, chívomengro, rókerméngró, sho- réngro, s héroméngró, moó- éngro, moo-éngro
Lead (metal), Mólus, mólov
Leaf, Rígher
Lean, adj., Bíto, bíti
Leather, Cham
Leave, v., Mook
Leaves, Roókenghi chóxas
Lee, n. pr., Poórum
Leek, Poórumi
Left, adj., Bóngó, zezro*
Left, p. part., Moóklo
Leg, Héro
Leggings, Heréngries
Lent, Moóklo
Let, Mook
Letter, Chínoménghi, Chívoménghi
Liar, Hóxano, hókeno, shanenghi
Licc, Joóvé, joóvas
Lick, v., Kósher
Lie, Hóxaben, hóxani, hoókapen
Life, Méripen, jívoben
Lift, Had, ázer
Light, n., Dood
Light (lucidus), adj., Dódeno
Light (levis), adj., lóko (generally used for heavy)
Lightning, Baúro-dood, mi-dúvelesto-dood, mi-dóóvelesco-yog, villarminni*
Like, v., Kom ; adj., Pénsa, pénya, sar
Likeness, Dikoménghi
Lincolnshire, Túlo-mas tem
Lip, Wisht
Listen, Shoon
Little, Ti'kno, bíto
A little, Koósi

Live, Jiv
Livelihood,} Jívoben
Living, } Jívoben
Lively, Jído
Liver, Boóko
Liverpool, Boóko-pááni, boókesto-pááni-gav, béro-gav, baúro-béresto-gav
Loaf of bread, Chólo máuro
Lock, v., Klísin
Lock-up, n., Klísoménghi
Lodge, v., Lod
Lodging-house, Loódopen
London, Lundro, Lónderi, Lúndra, Kaúlo-gav, Baúro-gav
Lonely, Kókero, toógeno
Long, Door
Very long way, Doovori-doo-vori
Look ! Dórdi ! hókki !
Look, v., Dik
Looking-glass, Dikoménghi, moóesto-kóva
Loose, Píro
Lose, Násher
Louse, Joóva
Lousy, Joóvli
Love, v., Kom ; n., Kómoben
Lovell, n. pr., Kómoméskro, kómeło
Lover, Pírino, pírini
Lucifer-match, Délochéngro, doódoméskri
Luck, Bok
Lucky, Bókalo
VOCABULARY.

M.

Mad, Dívio
Made, Kaírdo, kédo
Magistrate. See Justice of the peace
Magpie, Kákarátchi, rómani-chal-rókering chíriklo
Maid, Rákli
Make, Kaír, kel
Maker, Kéroméngro
Make love, Pirív
Male, Moóshkeno
Man, Gáirow, mánoosh, moosh
Manchester, Poovéngrí gav,
Moóshkeno gav, Távesto-gav, Póytañ gav
Mangy, Hónjified
Mansion, Fílisin
Many, Doósta, dósta
Mare, Grásni
Market-town, Fórus
Married, Rómedo
Marry, Rómer
Marshall, n. pr., Mokkado tan-engre*
Masculine, Moóshkeno
Master, Shóroko gáiro
Match, Dé洛méngro, doódoméskri
Mate, Bor
Mates! Choováli! chawóli! mályaw!
May, Te (preceding verb)
May be, Estist *
Mayor, Grésti
Me, Man, mándi

Meal, Kona*
Meat, Mas, -vas
Meddle, Cháлав, chárvo, chára
Mercy, Kómoben
Midnight, Múlo raáti
Midwife, Mormustí,*dívi-gáirí
Mile, Meëa
Milestone, Mécasto bar, poóker-erí bar
Milk, n. and v., Tood
Mill, Pornéngri, pógaméngri,
bávál-pógaméngri
Miller, Pógeroméngro, póron-
mésti, varéngro, vardéngro-
 háiro
Mind! Lel trad! Rak! Lel veéña!
Mine. See My
Miss, Nísse
Monday, Yek dívus pálld
koóroko
Monkey, Búmbaros, munkáros
Money, Luáva, ángar, vóngar,
vángar, wóngar
Month, Shoon
Moon, Shoon, shool, chein,
choom, sikerméngro, mi-
dúvelesko-dood
More, Boótodair, kómi, kómo-
dair
Morning, Saúla, saála
This morning, Kesaúla
Mother, Dei
Mother-in-law, Stífí-dei
Mountain, Dúmbo
Mourn, Róv
Mouse, Mouse-us
Mouth, Moór
Much, Boot, boóti, kísí, doósta
Muck,} Chik
Mud, { Muck-cart, Fúll-várdo
Muddy, Chiklo
Mule, Shání
Mumper, Choórokono moosh, chórordo
Musket, Pushca,* powiskie,* yogéngro
I must, Shom te
Mustard, Dánomékri
Mutton, Joóvioko-mas
My, Meéro, meíro, míno, mi, mandí's

N.
Nail (finger), Nei
Nail (iron), Kráfni
Naked, Nóngo
Name, Nav, lav
Narrow, Bito
Naughty, Wáfedo
Near, Pósha
Neck, Men
Necklace, Men-wériga
Needle, Soov
Negatives, Kek, maw, na (see p. 49)
Nettles, Dándiméngri chor
Never, Kek-kómi
New, Nóvo
Newspaper, Shoónamben, Shoó-naméngri, ghíyaws, ghill-yéngries

Night, Raáti
Nine, Enneah*
Ninety, Enyovardesh*
Nit, Lik
No, Kek, kéker, kékeno, naw, na, nei, naneí, kek-naneí
Nobody, Kek-kómení
' No road,' Chíchikeno drom
Noise, Gúdli, gódli
None, Kékero, kékeno, kekkómení, kek-naneí
Norfolk, Mátchesko-gav-tem, póbesko-gav-tem
Norwich, Póbomuski-gav, póbomusti-gav
North, Shflo-tem
Nose, Nok
Not, Kek. See No
Notice, n., Veéná
Nothing, Chíchi, chi
Now, Kénáw, konáw, kánna, kóna, kon
Nudge, Moónjer
Nuts, Péddia, péltia, pévlia, peneka,* penlios,* nuti

O.
Oak, Poóröder rook, králikso rook
Oath, Sóverhóloben, sóvloholo-loben, sóloholomus
Oats, Job
Oat-stack, Job-pooséngro
Off, Avrí, talé, alé
Ointment, Túlipen
Old, Poórö
Old-fashioned, Poórokino
On, Opré, apré, ’pré
Once, Yékórus
One, Yek
One-year-old horse, Beshén-gro
Onion, Poórumi, strángli
Only, adj., Yékino
Open, v., Píriv; adj., Píro
Opened, Píriydo
Opposite, Pósh-aglál, tátcho ’glal
Orange, Póbomus
Order, n., Trad; v., Del trad
Osier, Kan
Other, Wáver, wóver
Our, Méro, méndi’s, amandi’š*
Out, out of, Avrí
Over, Paúdel, párdel
Owe, Kom
Owl, Wéshni-múlo
Own, adj., Nógo, nágo, névus
Ox, Moóshkeni-groóvni

P.
Pail, bedra*
Pain, n. and v., Doóka
Palace, Králisko kair, králísko kair
Pales, palings, Pályaw
Paper, Lil, lîlesko kóva
Pardon, n., Artav,* fordél, fordé, párdel
Pardon, n., Artapen, * fordéleness, párdonos
Parlour, Beúrus
Parrot, Rómaní-chal-rókering
chíriklo, Hínó-kákarátchi
Parson, Ráshei, ráshrei, déloméngro, mi-dúvel’s moosh
Part, Kótor
Partners, Mályaw
Partridge, Rìdíjil
Path, Poovéla, drom
Paunch, Pur
Pauper, Choóredo. See Tramp
Pawn, v., Símmmer
Pawnshop, Símmering boó-dega
Pay, v., Pésser
Pea, Boóbi
Pear, Ámbrol*
Pedere, Ril
Pedestrian, Peeréngro
Pedlar, Bikinoméngro, bikoméngro
Pen (fold), Pánoméngro
Penny, Kóri, hóri, hóri, hári
People, Folki, sweti *
Pepper, Dándermékri, táttokoóva
Performer, Kéloméngro
Petticoats, Chúffas, shoóva, shoóva, pállani-chókka
Pheasant, Baúro chériklo, réi-esko chériklo
Photograph, Díkoméngri
Physician, Drabéngro
Pick, v., Tárder
Pie, Góì
Piece, Kótor
Pig, Baúlo
Pig-face, Baúlesko moóí
Pig-fair, Baúlesto fóros
Pillow, Woódrus shéroméngro
Pin, Sping!, spínger, spínk
Pincers, Tiloméngri, plaistra*
Pinch, v., Moónjer
Pinfold, n. pr., Pánoméngro
Pipe, Swáger, swéglér
Piper, Bóshoméngri
Place, v., Chiv; n., Tan
Placenta, Poshbečnimus
Plate, Chóro, chor, sórsin, skoodálin
Play, v., Kel; n., Kelímus, péias
Please! Lel koóshtoben!
Pleasure-grounds, Síkerméngro
Pledge, v., Simmer
Plenty, Doósta, dósta
Plough, Poov-várdo, poóvestochoiri, poóvo-chínoméngri, várdo-bavéngro
Plunder, v., Loor; n., Loóripen
Pocket, Poótsi, pó'chi
Poison, Drab
Policeman, Gavéngro, móshkero, násherméngro, prás-terméngro, chukéngro
Poor, Choóró, chúveno, chooreno, choorokno
Poorer, Choóródár
Pork, Báleno-mas, baúleskomas
Post, Kosht
Possible, Astis,* sáístis, stástis, tastís, q.v.
Pot, Koórí, kóro
Potato, Poovéngri, poovyéngri
Potter, Köroméngro, koréngro
Pothook, Sáster
Pouch, Gúnno
Pound (£1), Bar, bánser, báns
Pound (for cattle), Pánoméngro
Pour, Chiv
Powerful, Rúslo, rúzino
Power, Rúzlipen
Praise, v., Shor
Pray, Mong, mole*
Predict, Doórik, dúkker
Pregnant, Baurí, shoóbli, shoóvli (of women); kávni, kaáfni (of animals)
Present, n., Del-to-mándi, díno
Pretty, Rínkeno, ríkeno
Prettily, Rínkenes
Prison, Stáriben, stéripen, stérimus, stárdo, staúri
Prisoner, Stéroméngro, stéromésti
Privy, Híndi kair
Prognosticate, Doórik
Prostitute, Lúbni
Protect, Rak
Proud, Boóño
Public-house, Kítechema
Pudding, Gór
Pudding-bag, Gótongo gúnno
Pudendum muliebre, Mindj, minsh
Pudendum virile, Kóri, kaúri
Pugilist, Koóróméngro
Pull, Tárder
Purse, Kísi
Put, Chiv
VOCABULARY.

Q.
Quarrel, v., Chíngar
Quarrel, n., Chíngariben, gódli
Quart, Tróóshni
Queen, Kralísí, Králísí
Quick, Sig
Be quick, Sígo tooł, réssí tooł, kair ábbá
Quietly, Shookár

R.
Rabbit, Shóshi, mávi
Rabbit-trap, Klísoméngro
Race, v., Práster
Race, n., Prásterméngri
Rails, Pályaw
Railway train, Prástering kóli
Rain, Bríshindo, bíshno
It rains, Bríshinéla
Rainy, Brísheno, bíshavo
Raise, Had, til apré
Raw, Biván, bívano
Razor, Móróméngro
Read, Del apré, Dé apré, del
Reading, n. pr., Lálo-gav
Real, Táchó, tácheno
Reckon, Ghíňja, ghíňya
Reeds, Ruskári
Red, Lólo, lálo
Redford, n. pr., Lálo pečro
Red-herring, Lóli mátcho
Reins, Tiloméngri
Relation, Siménsa
Relieve the bowels, Kínder, hínder, híngher, hind
Religious, Mi-dúvelesko
Remember, Chiv it adré your shéro, shoon léndí, kek bíser, répper tooł
Remove, Ránjer
Resurrection, Átching apré apópli
Return, v., Av paúli, jaw paúli
Rib, Kokálo
Riband, Dóri
Rich, Bá rvalo
Riches, Bá rvalopen
Ride, Késtér, kíster
Rider, Késterméngro
Ridicule, v., Prosser, pross*
Right, adj., Táchó, tácheno
Right, adv., Táchnes
Right, n., Táchopen
Right arm, Kúshto moóshi
Ring, n., Vóngus, vóngusti, vóngushi
River, Dorióv, Doyáv, nill*
Road, Drom
Roast, Pek
Rob, Loor
Rock, n., Bar
Rod, Ran
Room, Kamóra
Rope, Shélo, shólo
Royal, Králisko
Row (noise), Gúdli, gódli
Rump, Bool
Run, v., Násher, práster
Runner, Násherméngro, Prásterméngro
Rushes, Ruskári
Sack, Góno, gúnno, kányo
Saddle, Béshto, bóshto, bóshta
Safe, Tácho, táchteno
Sail, n., Béresto plóxta
Sailor, Beréngro, béróméngro, paanéngro-gaújo
Saints, Mi-dúveleski gaire
Sake, Sáke-os
Saliva, Choóngarben
Salt, n., Lón, lon
Salt, adj., Lónno, lónudno
Sand, Chik
Saturday, O dívvs 'glal koó-roko
Savage, Haúrini
Say, Pen
Scent, Soóngimus
Scissors, Kâtser, kâtsies
Scold, v., Chíngr
Scotland, Nórtheréngri-tem
Scotchmen, Northeréngri gaire
Sea, Dorió'v, doyáv, doval, dovyál, baúro páni, londo paáni, lónudno paáni
Search, v., Ród, röder
Search, n., Roódopen
Second, Duito*
Secretly, Koónjones, gárónes, gárídnes
See! Dórdi! hókki!
See, v., Dik
Seek, Rö'der, röd
Seize, Til, prala*
Self, Kókero
Sell, Bikin, bik
Send, v., Bítcher, n., Bítcham
Sentence, ma
Serpent, Sap
Servant, Boótiegro, boótsién-gro
Sessions, Béshtopen
Seven, Afta, *eft, *doói trinyáw ta yek, trín ta stor, trínstor
Seventy, Heftrandesh, * doói trinyáw ta yek desháw
Sew, Sív
Shake, Ríser
Shame, v., Ládj; n., Ladj
Shamefully, Ládjjfully
Sharp, Jinoméngro
Shave, Mórov
Shawl, Baúro díklo
She, Yói, yoi
Sheep, Bókoro, bókro, mas
Sheffield, n. pr., Choóresto gav
Shepherd, Barséngri, baséngro, bókoroméngro, bókoméngro, bókoréngro
Shilling, Tringórhí, kólli
Ship, Béro
Shirt, Gad
Shirt-sleeve, Gádesto bei
Shoe, Chok, chóka
Shoemaker, Chokéngro
Shoot, Poóder
Shooting-coat, Yogéngri choó-ko
Shop, Boódega, boódika, boórika
Shopkeeper, Boódegaméngro, boórikaméngro
VOCABULARY.

Shoulder, Pikó
Shout, v., Kaur
Show, v., Síker
Showman, Síkerméngro
Show-gardens, Sikerméngro
Shut, v., Pánder
Sick, Násfalo, náffalo
Sickness, Náfflopen
Side, Rig
Sign-post, Poókering-kosht, sikerméngro
Silence! Shóoker, shookár
Silk, Kaish, kaidj, p'har *
Silken, Kaisheno, kaidjino
Silly, Dínveri
Silver, u., Roop; adj., Roópeno
Silversmith, Roópnoméngro
Sing, Ghil, ghiv
Single, Yékino
Sir! Reía!
Sin, Wáfedopen
Sister, Pen
Sister-in-law, Stifi-pen
Sit, Besh
Six, Shov, sho *
Sixpence, Shookaúri
Sixty, Shovardesh *
Skewer, Chúngar, spingárus
Skewer-maker, Spingáro-kélo-méngro
Skin, Moótsi
Sky, Dúvel, poódj, midúvelo-tem
Slap on the face, Tschamme-dini *
Slay, Maur, hetavava *
Sleep, v., Sov, soóter

Sleeve, Bei
Slowly, Droóven, shookár
Sly, Gózvero, jínoméskro, ýóky
Small, Bító, tíkno
Smallpox, Boókenyus, boóko
Smell, v., Soon, soom; n., Soóngimus, soónaben
Smith, u. pr., Pétaléngro
Smith, Sásterméngro, pétaléngro, kaúloméskro
Smoke, u. and v., Toov
Smoke tobacco, Pood toóvalo
Snail, Bouri
Snake, Sap
Snaptrap, Klísoméngro, pándoméngro, títoméngro
Snare, Títoméngro
Snow, Iv, yiv, ghiv, shiv, hiv
It snows, Yivyéla
Snowball, Iv-bar
Snuff, Nokéngro
So, Ajáv, 'jaw
Soap, Sápanis, sápan
Soft, Sano *
Soldier, Koórroméngro
Something, Choomoni, kú-
Some, meni, kómeni
Son, Chor
Song, Ghili, ghíveli
Soon, Sig
Sorry, Toógeno, toógno, toóg-nus
Soul, Zee
Sour, Shoótlo
Sorrel, Shoótlo-chor
Sovereign (£1), Bar, bálans, bálanser
Sovereign, Krális, kralísi
Spavined horse, Bongo grei
Spectacles, Yokéngries
Spirited, See-éngro
Spirits, Táttom paání
Spit, v., Choóngar, chúngar
Spittle, Choôngarben
Spit, Spingárus
Sport, Peías
Spree, Kéléopen
Spring, Firstadair, or bigno-mus, o'lílíei
Spur, Bíisko, poósoméngri
Squirrel, Rookaméngro
Stable, Stánaya
Stacks, Stúighi
Staff, Kosht
Staffordshire, Koréngri-tem, kóróméngro-tem
Stag, Staání
Stallion, Baréskro-grei, baréngro-grei, péleno-grei, pelén-gro-grei, moóshkeno-grei
Stand, } v., Atch
Stay, } v., Atch
Stanley, n. pr., Baréngri, Besha-ley*
Star, Stári, liléngro, dúvel, mi-doóvelsko-dood
Station, Prástering-wárdesko-áting-tan
Stays, Troópus
Steal, Chor, loor, nick*
Stick, n., Kosht
Stile, Peéroméngro
Still, adj., Átchlo, shoókar
Stink, v., Kánder, hínder, kan

Stinking, Kánelo, kánlo
Stockings, Olivas, hoólayas, oûlavers
Stone, Bar
Stop, Atch
Stove, Bo*
Stranger, Gaújo
Straw, n., Poos; adj., Poóskeno, poóskeni
Straw-stack, Pooséngro
Street, Drom
Stretch, v., Tárder
String, Dóri, doóri
Strong, Rúzlo, rúzino, roózlus, surrelo*
Such, Jáfrí, jáfra
Suffolk, Shooóko-maúroméngro-tem
Sugar, Goóldlo
Summer, Táttoben, liléi, líléi
Summons, Goódlí
Sun, Kam, tam, sken
Sunny, Támlo (kámlo)
Sunday, Koóroki, Kroókingo-divvus, Kúlpho
Supper-time, Hóben-cháírus
Swan, Pórno-raúní
Swear, Sóverhol, súlverkon, sóvlohol
Sweaty, Kindo
Sweep, v., Yoóser apré
Sweet, Goóldlo
Sweetheart, Pirino, pírini
Sweetmeats, Gúdlopen
Swelled, swollen, Shoóvlo
Sword, Haúro, baúro-choóri
T.
Table, Misáli, mísalí, sálamanka, hauméskro, hóbénéskro
Tail, Póri
Tailor, n. and n. pr., Sívomén-gro, suvéngro
Take, Lel, lé
Take care, Lel trad
Take care of, Rak
Take notice, Lel veéna
Take off, Ránjer
Take up, Lel opré
Talk, v., Róker, voker;* n., Rókeropén. See Conversation
Talker, Rókeroméskro
Tambourine, Koóroméngri
Tart, Góí
Tea, Muterimóngri, mooténgri, piáметski
Tea-kettle, Kekávvi
Teapot, Muterimóngri-koóva, peeméngro,piámeskri-skoodilin, skoodilin
Tear, v., Chingar
Tease, Kinger, chára
Teeth, Dányaw
Telescope, Door-dikoméngro
Tell, Pen, póoker
Tell fortunes, Doórik, dúkker
Ten, Desh
Tent, Tan
Testicles, Pelé, pélonos
Thank, Párik, párikoróva, párikráw
That, conj., Te; pron., Ta, adoóva, adúvel, 'doóva

The, O
Thee, Toot, toótí
Their, theirs, Lénti, lénghi
Them, Len
Then, Kon
There, Adóí, odóí, 'doí
They, Yaun, yon
Thief, Chor, chóroméngro, loó-roméngro
Thin, Bító
Thine, Teéro
Thing, Kóva
Think, Penchava, *thinkasóva
Third, Trito*
Thirst, Troosh
Thirsty, Troóshlo
Thirty, Trianda*
This, Akóva, 'kóva
Thorn, Kóro
Those, Dúla, dóla
Thou, Too, toótí
Thousand, Mille*
Thread, Tav, taf, tel
Three, Trin
Throat, Kárlo, káuí, kur, gur, goóshum
Through, Adrál,'dral, muscro*
Throw, Woóser, woósher
Thunder, Malooná, koóroko
grommena, *grovena, *grub-
bená, * mi-düvelésko-gódli
It thunders, Deargíini*
Thursday, Stor divvves pálla
koóroko
Thus, Ajáw, 'jaw
Thy, Teéro, toótí, toóki, ti
Tie, v., Pánder, pand, pan
Time, Cháirus, *pl., koppas*
Tin, Kúri, cham
Tinder, Poótan
Tired, Kíno, kinó
Tiresome, Droóveno, droóven
Tiring, Túngno
To, Ke, katár, kátar, káter
Toad, Jámba, jómbo
Tobacco, Túvlo, toóvlo, túvlo-
pen
To-day, Kedívvus, kedívéz,
kóva dívus, tedívus
Together, Ketané, ketanés,
katené, káteni, kátenes
Tollgate, Stígher. See Turn-
pike
To-morrow, Ovávo dívus
To-morrow morning, Kólíko-
asála
Tongs, Yógesto-wástaw
Tongue, Chib, chiv, jib
Too, Tei
Tooth, Dan
Touch, Chárvo, chálav, chára
Towel, Kóssering plóxta
Town, Gav
Trail, Pátrín, páten, troóshel
Train, Prästering-kóli, poodj
Traitor, Poókeroméngro
Tramp, Choórodo, choóro-
méngro, peerdo
Transported, Bítchadi paúdel,
paúdel-i-paání, paúnied
Trap, Pándoméngro
Treadmill, treadwheel, Póge-
roméngri
Tree, Rook

Tremble, Rísser
Trickster, Kóroméngro
Tripe, Bókochesto-pur
Trousers, Rokónyus, roxínyes,
roxínya, riknies, rokhámyas,
hamyas, rokéngries, rokrén-
yes, brógies, booléngries,
booliéngries
Trout, Releski-mátcho
True, Tátcho, tátcheno
Trust, v., Pázer; n., pázeroben
Truth, Táchtipen
Tuesday, Dóó dívvuses pálla
koóroko
Turkey, Kaúli raúni, pápini
Turnip, Konáfia, konáfni,
kráfni, panéngro
Turnpike, Póshfree, stékas,
stígher, pésser-stígher
Twenty, Bish, stor-pansh
Two, Dóó
Two shillings, Dóó-kóli

U.
Unable, Nástíssá, nestés
Uncle, Kóko, kok
Under, prep., Talé, alé, ’lé
Under, adj., Tállani
Up, upon, Opré, apré, ’pré
Upper, Pré-éngro
Urine,  Múter
Urinate,)
Urinal, Mútering köla
Us, Men, méndi
Used, Síklo
V.

Vagrant, Peérdo
Very, Boot, boóti
Verily, Ááva, our. See Yes
Vessel, Troóshni
Vex, Kínger
Victuals, Kóben, hóbén, hól-
ben, hólen
Village, Gav
Vinegar, Shoóto
Vinegry, Shoótlo
The Virgin, Doóveleski-joó-
vel
Vomit, Woóser apré

W.

Wagon, Wárdo, várdo
Waistcoat, Bängeri
Wakefield, n. pr., Choórones-
gav
Wales, Wólsho, Wótchkeni-
tem, Lávines-tem
Walk, Peer, píriv
Warm, v., Tátto
Warmth, Táttopen
Was, Shó’nas, sas, g.v.
Wash, Tóv
Watch, n., Óra, yóra, hóra,
pókeroméngro
Watch v., Várter, dik pálla
Water, Paáni, pání, pañni
Watercress, Paánesto-shok, pañni-shok, paanéngrí-shok
Watery, Paánisko
Way, Drom

We, Men, méndi
Wealth, Bárvalopen
Wealthy, Bárvalo
Wear, Riv
Wearing apparel, Rívoben
Wearisome, Droóveno, droó-
ven
Weary, adj., Kíno, kínó
Wednesday, Trín dívves, pálla koóroko
Week, Koóroki, kroóko, koóko, kókerus
Weep, Róv
Well, adv., Míshto, mistó,
tátcho; s., Hánik, hánikos
Welsh Gypsies, Ingrinis
Welshman, Wótchkenéngro,
Lávinéngro, Lávines-gaujo
Welsh language, Lávines ró-
kerben, Wólshitíkka
Were, Shámas, sas, g.v.
Wet, Kíndo
Whale, Baúro-máctho
What, Sávo, So
Wheat, Ghiv
Wheat, adj., Ghivesto
Wheat-stack, Ghiv-poosén-
gro
Wheedle, Pándjer
Wheel, Héro, wárdesko-prás-
terméngri, wárdesko-héré
When, Kánna, kónna, vónka,
wónka, sávo-cheérus
Where, Kei
Whey, Kaléngri
Whip, Choókni, choópni
Whiskers, Bánga
Whistle, v., Shol, shool
Whistler, Sheléngro
White, Pórno
Who, Ko, kon, sávo
Whole, Chólo
Whore, Lúbni
Why, Sóski
Wicked, Vásavó, wásedo, wáfedo, bén-galo
Wickedness, Wáfedopen
Widow, Peévli-gáíri
Widower, Peévlo-gáíro
Widowed, Peévlo
Wife, Rómeni, rómini, rómi
Wild, Dívio
Will-o'-th'-Wisp, Doódeskomándólo
Wind, Bával
Windmill, Bával pógamengri
Window, Hev, kev
Wine, Mol, mul
Winter, Ven, wen; adj., Vénesto
Wintry, Vénlo
Wise, Jínoméngro
Witch, Choófhóni, choóvikon, choóvihóni
With, Sar, pashal*
Within, Inna*
Withy, Ran
Wolf, Baúro-hóloméngro-joókel
Woman, Gáíri, joóvel, manoóshni, moóshni, mónsoshi
Woman's bonnet, Joóviokostáádi
Woman's clothing, Joóvni kóla
Womb, Doódum

Woo, Píriv
Wood, Vesh, kosht
Woodcutter, Koshténgro
Wooden dishes, Kóshtudno skoodílyaw
Wool, Poósham
Word, Lav
Work, n. and v., Boóti, boótsi
Worker, Boótiéngro
World, Sweti,* doóvelestocháros
Worm, Kérmo
Worth, Mool, mol
Wound, Chínoben
Wrexham, n. pr., Réltum
Wrong, Bóno
Wrongly, Bónges

Y.
Ye, Tuméndí
Year, Besh
Yearling, Beshéngro
Yes, Aáva, aávali, ou, ouwa, oúrlí
Yesterday, Kóliko, kóliko-divvus, káliko
Yew, Moóleno rook
Yonder, Odóí, adóí, 'doí
Yorkshire, Bárvalo-tem, Chórkeno-tem, Melesko-tem
You, Too, toot, toóti
Your, yours, Teéro, toóti's
Young, adj. and n. pr., Tárno, taúno
Younger, Tárnodár
Youth, Tárnomus.
GENUINE ROMANY COMPOSITIONS

REFERRING TO

Peculiar Habits and Notions in Vogue among English Gypsies.

In numerous instances Gypsy customs have been related to us in Rómanes by Gypsies themselves, and it has appeared to us to be of considerable interest and value to take down these communications as we received them, and to preserve the ipsissima verba made use of by our informants. It would be beyond the scope of the present work, to which we have set strictly linguistic limits, to enter into details concerning manners and traditional observances which are still to be found among the Gypsies of this country. But, incidentally, it has become necessary to refer to them, in order to explain certain allusions which might otherwise be imperfectly understood. We have therefore introduced, where necessary, in the following pages, a few explanatory notes to render clearer the meaning of particular passages and expressions, but at the same time wish to disclaim any intention of treating comprehensively a subject which has a special interest apart from the language. In spite of the numerous violations of every grammatical rule, these compositions are (as far as our experience goes) written in the "deepest" English Rómanes extant.
The old-fashioned Gypsy encampments, once so frequent in shady lanes and secluded spots, have almost entirely disappeared from some parts of England. Hence it has been too hastily assumed that these inveterate strollers have forsaken tent-life and become permanent house-dwellers. Even Mr. Borrow makes the remark ("Lavo-lil," p. 221) that you may "walk from London to Carlisle, but neither by the roadside nor on heath or common will you see a single Gypsy tent." This is certainly a mistake. Harassed by the rural police, deprived of his accustomed camping-grounds by Enclosure Acts, the Gypsy, like the bittern, has been extirpated from many of his old haunts—ancient commons and wastes from which "the Northern farmer" and other pioneers of modern agriculture have "raaved an'rembled un oot"—but he has only shifted his quarters, and not changed his habits. On our coasts where holiday-makers congregate, and in the neighbourhood of popular watering-places, still as heretofore are

"The Gypsies all the summer seen,
Native as poppies to the green,"

their tents having become a permanent feature in many such localities. Here they ply their traditional vocations, and reap a rich harvest from the visitors, a seaside flirtation being hardly deemed complete unless a Gypsy sybil has told the fortune of the amorous couple.

The Gypsy willingly pays a small ground-rent for the patch he occupies, and then his frail tent becomes as much his castle as an Englishman's house, and is as safe from the intrusion of prastermengros, and other unwelcome visitors. We know of an instance at Blackpool where a Gypsy, though living in a tent, has been so long a squatter on the same spot as to have been assessed for the poor-rate, which he duly discharges.
shil, ta and choómoni te kair a koóshto yog tei. Chiv o
tan talé koóshto.

Dósta bával wéla kóva raáti. Poóderéla men o bával
sor opré kóva raáti. Mi chávi merénna o' shil. Chiv sor
o rányaw adré o tan tátcho, to hatch mísho, ta spínger o
kóppa opré o rányaw tátcho, to kel it hatch míshto. O
chóro chávi rovénna tálla lénghi hóbén. Mi Dóóvel, so
mándi kairóva te lel léndi hóbén te hoi. Chíchi naneí
mándi te del léndi. Merénna yon tálla hóbén.

**TRANSLATION.**

Now, mates, make your horses go quick. Night is
coming quick upon us. No tent is there for us this night
to sleep under; no little dry place shall we find this night
to go to sleep on.

As soon as the policeman knows we are here, he will
want to put us very far on the road, or to take us up.
He is fit enough (for that). He will put us in prison, and
sell all our horses and carts, and everything we have.

Now, mates, be quick. Put your tent up—much rain
comes down and snow too. We all shall die to-night of
cold; and bring something to make a good fire too. Put
the tent down well. Much wind will come this night.
My children will die of cold. Put all the rods in the
ground properly, to stand well, and pin the blanket on
the rods properly to make it stand well. The poor chil-
dren cry for their food. My God, what shall I do to
get them food to eat? I have nothing to give them.
They will die without food.

**CHOOSING A CAMP.**

Kei jássa tuméndi, chavóli, tedívvíus te sos?
Méndi jaw káter dóva ghivéskro kair. Yov koméla
Romano-chaláw.
Kei see dóva?
Dóí, kei atchdéem yek besh paúli, wónka jáfra iv pedás
talé.

**Translation.**

Where are you going, mates, to-day, to sleep?

We are going to that farmer's house. He likes Gypsies.

Where is it?

There, where we stopped a year back, when so much snow fell.

I know now where the place is. Where the gentleman came to us to give us so much hay to feed our horses with. Oh yes, I know now. Let us go and stop there. He will not rate at us. He likes us. Let us (or, we will) stay there a week, if it suits us. He will give us some firewood, and let us put our horses in his fields, where they will be safe, and not be put in the pound. We shall rest in bed safe asleep, and not have to get up to look after our horses in the dead of night.

**O MOÓLO.**

Kei jássa, choowáli, te sòv tedívvu? Mook méndi jal to soóto adré dóva gránša.

Káter dóva tan, kei dóva kóshto Rei, te Raúni, jívélá. Kei o moólo sas dikńó.

Kek mándi jal odói te sòv. Mándi shom trash te dik moolé, te wel tráshedo o' mi méríben. Gaujé poókadás mándi dósta chafruses, o moosh, ghivéngro sas-ló, nashadás lésko kókero opré o rook adré o koónsa, kei méndi jálin' te atch.

* First pers., pl., pres., or fut., indicative, or the Imperative V. Gram., p. 39.
So kerésssa kon? Jássa too odói, te atchás?
Kékera mándi.
Kei jássa kon?
Adré a wáver poóro drom, yek mee doóroder. Dől méndi atchéssa.* Kek kómeni charás (sic) méndi.

**TRANSLATION.**

**THE GHOST.**

Where are you going to sleep to-day, mates? Let us go to sleep in that barn.

At that place where that kind gentleman and lady live—where the ghost was seen.

I will not go and sleep there. I am afraid of seeing ghosts, and being frightened to death. The Gentiles have told me many a time how the man, he was a farmer, hanged himself on the tree in the corner where we are going to stop.

What will you do, then? Will you go there and stop?

Not I!

Where will you go, then?

Down another old road, a mile further on. We will stop there. No one will disturb us.

**A CAUTION.**

Maw mook teéro greiáw, chawóli, jal talé dóva drom, kei see dóva kóshto chor. Yon te vel pandadó.

**TRANSLATION.**

Do not let your horses, mates, go down that road, where that good grass is, or they will be put in the pound.

**THE HAUNTED CAMP.**

"I can just about remember the old times when our old folk hardly spoke any Gaujines. They were timid folk. You might hear them say:—

* First pers., pl., pres., or fut., indicative.
"Kon see dööva, dádi?"
Who is that, father?

"Kékena jinóva mé. Diktás kómeni?"
Not know I. Did you see any (thing)?

"Kek mándi. Shoondóm choómoni. So shoondóm ghiás
Not I. I heard something. What I heard went
pënșa groóvni."
líke (a) cow.

"Jaw opré o drom. Dik so see."
Go up the road. See what it is.

"Ghióm justa konaw. Kek nanei mándi diktóm chíchí,
I went just now. No not I saw nothing,
ná shoondóm chíchí. O beng see, tátcho dósta."
nor heard nothing. The devil it is, sure enough.

"Maw trash toóti."
Don't fear thou.

"Trash see mándi."
Fear is to me.

"Mántcha too! Atch o koósi. Shoondóm-les popli."
Cheer up! Wait a bit. I heard it again.

Kómeni sas mórdno aké. Avéla yov apópli."
Some one was killed here. Comes he again.

"Wónka 'saula vels, jaw mönghi aké. Kek na komóva
When morning comes, go I hence. No not I love
jáfrí tanáw see kóli, pósha baúro wesháw. Mériopen tanáw
such places as these, near great woods. Murdering places
see dikéla."
as it looks.

"Ei, dórdi! Wásfedó dikîng tan see kóva. Tátcho
Eh, look! Evil looking place is this. True
moolesko tan see kóva, patsóva mándí ajáw."
ghost's place is this, believe I so.

"Kauló raáti see. Sórkon wásfedí kóli see opré méndi.
Dark night it is. Every evil thing is upon us.
Yek wáfedo ková kairs dósta wáver wáfedi kólí."
One evil thing makes plenty of other evil things.

Wester Boswell.

**SUPPER-TIME.**


**TRANSLATION.**

Now, mates, make up a little fire, for I am cold. Put the kettle on the fire, and make tea. I am hungry. I have lots of food, and plenty of beef, which I bought at that nice clean butcher's shop. Let us all sit down and satisfy our appetites. Afterwards we will sing, and play the violin. Let us all set to. Let all those young ladies dance with us. Afterwards they will give us some money, and give us a good name.

**HEDGEHOG HUNTING AND GYPSY CAKE.*”

"Né moóshaw! Kóshto dood-raáti see konáw. Jas

Now men! Good light night it is now. Let
ménghi perdál kóla poovyáw. Dikás méndi pálla doót-trin
us go over these fields. Let us look after two (or) three
hótchi-witchi. Koshté see-lé konáw. Toólo see-lé (or léndí).
hedge-hogs. Good (pl.) are they now. Fat are they.
Mándi jinóva poovyáw kei used to ven dósta. Latchás
I know fields where used to come plenty. Let us find

* See also “Dinner Dialogue.”
ménghi dooir-trin to-raáti. Ávésa mándi?" "Oúa. Mándi
two (or) three to-night. Will you go (with) me?" "Yes. I
jál túsá." "Nashéna sor konáw pár Tal o poovyáw kóla
go with you." "They run all now over the fields these
dood-raátiá. Kerás ménghi Rómani márikli o’ dooi.
lightrights. Let us make (a) Gypsy cake or two.
Lóva lándi to mándi’s hóben adré káliko ’saula.
I will have them to my breakfast in to-morrow morning.
Keróva mánghi a Rómani márikli. (Márikli see kédo o’
I will make for me a Gypsy cake. (Cake is made of
pórno.) Keróva kóshto yog. Chivóva-les adré a hele
flour.) I will make (a) good fire. I will put it in a hole
adré o yog. Choróva-les pár Tal o’ yog. Keróva-
in the fire (ash). I will cover it over with fire (ash). I will cook
les. Chinóva les opré. See man dóstà kil, chivóva kil
it. I will cut it up. Is me sufficient butter, I will put butter
opré, ta holóva les mónghi sor mi, or meéro, kókero.”
on, and I will eat it myself all my-
self.”

"You make them of flour and water, and roll them well.
Then you make a hole in the ashes, wood ashes are best,
and put the cake in, and cover it over with ashes, and
when it is cooked you just cut off the burnt part, and it
eats so sweet.”*

Wester Boswell.

PATRÉNI.

Kei jássa, choowáli?
Méndi jáls yek gáver té o wáver. Sor mendi jála, ta
mándi jóva mi kókero.
Kek na jináw mé sávo drom ta mándi jála.

* Another standard dish among the Gypsies is mooool-mas, or the
flesh of animals which have sickened and died unattended in their
last moments by the butcher. They sometimes make a kind of broth
or soup of snails, which they call bouri-zimmen, and which is not
unsavoury.
Mook méndi jal káter o Mëilesto-gav Präästerimus, ta dikás o gréiaw präästerin'. Door door dósta; doóvorí akei; door dósta see pardál odóí.  
Kek na jinóva o drom.  
Mookóva patréni opré o drom te jin sávo drom ghióm mé.  
So keréssa o patréni troóstal? Kek na jinóva.  
Poókeróva toot kon. Keróva-les koósi chor, koósi dán-diméngri-chor. Woóseróva léstal talé opré o drom so jóva.  
Mi Doóvel jal toósa. Atch káter mi Doóvel.  
Maw jal talé dóva drom. See a chíchikení drom. Kóva drom jála káter bitto gav. Koóshko dívvus, Bor.  
Yon ghiás léndi kétané yek t'o wáver.

**TRANSLATION.**

**TRAILS.**

Where are you off to, mates?  
Going from one town to the other. We are all going, and I am going myself.  
I do not know which way I shall go.  
Let us go to Doncaster Races, and see the horses run. It is a very long way; a great distance from here; far away over in _that_ direction.  
I do not know the way.  
I will leave a sign on the road by which you will know which way I have gone.  
What will you make the sign with? I do not know.  
I will tell you then. I will make it of a little grass,—a few nettles. I will throw them down on the road I go.  
Goodbye. God bless you.  
Do not go down _that_ road. There is no thoroughfare.  
_This_ road leads to the village. Good day, mate.  
They went away together, both of them.*

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* The patrin, or Gypsy trail, deserves a few words of explanation. As the Gypsies are a wandering and vagabond race, it has always been necessary for them to have some way of pointing out to stragglers the
LAMENT ON THE DECAY OF THE LANGUAGE.

Kánna sas mándi a Tíkno, sor o poóro fólki rókerdé tátcho poóro Rómani laváw. Kek nanei see jaw síklo konáw, see sas béshaw doósta palál.

Konáw o tárno fólki, kek yon rókerénna tátcho konáw. Boot gaujé-kani fólki see-lé konáw. Kek né jinénna lénghi kókeri so see tátcho ta wáfsedo. Kánna too pootchés léndi tátcho lávaw, kek yon can poóker toot o tátcho drom o’ léndi.

Meéro kókero rígheróva o tátcho poóro lávaw. Mándi penóva meéro kókero, “Kek Rómani-chals jívénna konáw, pënsa mi kókero adré tátcho poóro Rómani-chal-rókerimus, ta kóshto poóro tátcho laváw. Sor gaujé see o fólki konáw. Mándi see a tátcho poóro Rómano-chal pardál sor móxadé posh-kedó Rómani-chals.”

Komóva te róker troóstal jáfrí poóri rókeroben.

Translation.

When I was a lad, all the old folk spoke good old Gypsy words. They are not so much used now as they were many years ago.

direction taken by the rest of the gang. As, moreover, in civilized countries they must travel more or less along the principal roads and highways, any ordinary spoor or trace would soon be effaced by the subsequent traffic. Hence arose the patrin-system, the invention of certain recognizable signs, by which the caravan on the march could indicate to loiterers the path it had taken, and guide them safely to the halting-place. Different kinds of patrins:

(1) Three heaps of grass (or any plant agreed upon) placed on the left-hand side of the road taken (day-patrin).
(2) Pieces of rag, generally three in number, tied to the twigs of the hedge on the left-hand side of the road taken (day-patrin).
(3) Boughs, or cleft sticks, pointing down the road taken (night-patrin).
(4) Marks and signs on the road itself—generally a cross (used in snowy, dusty, or dirty weather).
(5) Stones placed in a certain manner on the left-hand side of the road taken (used in windy weather).
(6) Shoe-prints or foot-marks, etc., etc.
Now the young folk do not talk deep. They are too gaujo-like now. They do not know what is right or wrong. When you ask them deep words they cannot tell you their real meaning. I myself preserve the good old words.

I say to myself, “There are no Gypsies now so well up as myself in real old Gypsy talk, and good old deep words. The people are all English now. I am a pure old Gypsy, above all these dirty half-bred Gypsies.”

I like to talk about such ancient speech.

EHEU, FUGACES!

Kánna sas mándi a tíkno,—koóshto cheéruses sas,—sor meéro chóró fólki sas jídó sor adrê koóshtomus, ta míshto sas yon.

Konáw (kenáw) see-lé sor mooló, ta ghilé. Kek nanei mándi konáw kei shom moóklo sor kókero. Te wel mándi te mer, kek kómeni pósha mándi te del mándi koósi paáni, te ker mandi kóshto. Sor meéri chávi, ta meéri fólki, dei, ta dad, ta pénaw, sor see moólo.

Kek nanei mándi konáw, yek pal, yek pen adrê Ánghi-terra. Kek yon wels te dik mándi.


Translation.

When I was a lad,—good times were they,—all my poor people lived in peace, and were at ease.

Now they are all dead, or gone. There is no one here but myself, and I am left all alone. Should I die, there is no one near me to give me a drop of water to relieve me. All my children, and my people, my mother, father, and sisters, all are dead. I have not now one brother, one sister in England. They never come to see me.
I ask my dear God for good luck, and he grants me all I ask for. If he did not stand by me, I should be done for altogether. I am well now, thank God. He is all-merciful to me. He hears, too, my petition.

FUNERAL RITES.

Ei! dórđi! chawáli. So mándi keróva kenáw? Meéro chóro pooro dad see móólo konáw. So shom te keráv te lýsti koláv, so yov muktás pálla lestí?

Hótcheróva-len sor. Sórkon koováw tálla saásterá kóli. Woóseróva sor dúlla 'dré o baúro paáni.

Delóva meéro lav káter mi Doóvel, yov te jal káter yov te atch odóí adré Koóshtoben, sor mi Doóvelésti chaíros.

TRANSLATION.

Alas! alas! my friends. What shall I do? My poor old father is no more. What must I do with all he left behind?

I will burn them all.* Everything except those things that are of iron, and those I will cast into the deep.

God grant he may rest in peace with Him for ever.

Cuthbert Bede sent to “Notes and Queries” (2nd Ser., iii., 442), in 1857, an account of a grand funeral of a Gypsy, followed by the destruction of his property, clothes, blankets, fiddle, books, and his grindstone,—the last being thrown into the river Severn, and the others burnt.

SOMETHING ABOUT GYPSY BURIALS.—Those who know little about Gypsies would have been astonished had they visited the encampment at Ashton, outside Birmingham, last week. Many who were led by curiosity, or “to have their fortune told,” or for some other equally good reason,

* “Des verstorbenen Zigeuners Kleider, insoweit er sie nicht mit in die Erde genommen, sein Bett oder was sonst ihm zum Lager und zur Decke gedient hat, werden unter freiem Himmel verbrannt.”—Vide Liebich’s Zigeuner, p. 55.
to pay the Gypsy camp a visit last Wednesday, must have thought the demon of destruction possessed the nut-brown people. Men were smashing up a van, such as the Gypsies use for their residence; women were breaking chairs; children tearing up dresses, breaking crockery, and setting fire to whatever of the remains would burn; whilst the Queen of the Gypsies superintended the work. Those whose curiosity led them to inquire the reason, discovered that it is the Gypsies' custom after a funeral to destroy everything that belonged to the deceased member of the fraternity. They had just returned from the burial of a dead sister, and straightway commenced to break up and burn everything that belonged to her. Even the horse that drew her residential van had to be shot; and the husband and children through this folly are left for a time without home comforts.—Catholic Times, Dec. 13th, 1873.

One instance came under our notice, not far from Manchester (at Cheadle), where a favourite dog of the deceased was destroyed, and its body added to the funeral pile.

For further particulars concerning Gypsy burials, vide Crabb (pp. 29, 30); Borrow's "Lavo-lil," (pp. 299, 300); Hone's Year Book, 1832; Table Book, 1827; Liebich (pp. 52—56); and N. and Q.

HORSE-DEALING.


HORSE-DEALING.

Now, mates, let us be off to the fair. Bring up all your horses. Clean them well, and make them look smart, and give that broken-winded mare a little lard. I will put it in her mouth to ease her breathing a little, and I will sell it, if I can.

Bring that glantered horse here to me, and tie it up to the tree, and bring me a little water. I will wash it well, and wipe it clean afterwards. There, that will do. I will sell it too, at any price. He sold his horses at that fair in Wales. Let us sell all our horses, and turn them into cash.*

ZUBA B——-

A GYPSY'S ACCOUNT.

Kóva liléi, shoondóm, Rómani-chal tárno jóóvel adré o Chúmba-kálesko tem, shoondóm, sas adré o Ghilyéngri.


Yóí pendás, "Our. Too doóker mándi. So dóva toot?"

* Instead of lard, some Romani-chals prefer to tie a little aloës (which they call 'always') in a piece of muslin, under the horse's tongue, 'which will hatch the baval misto.' Another way of treating a nokengro is to stuff its nose full of nettles (dandimengri chor) an hour or two before offering it for sale. On removing the plug, a great quantity of purulent and highly offensive discharge comes away. The animal's nose is then well washed and syringed with spring water.* Gypsies display much skill in managing a horse so as to conceal its defects and show it off to the best advantage. They have been known to buy a worthless animal, and after clipping its coat, and manipulating it in other ways, to sell it again on the same day for a high price to its former owner. Their great love for horses—especially for other people's horses—brought many unlucky Gypsies to the gallows in those days when horse-stealing was a capital offence.

* These customs are but little practised nowadays.
"Yek kótor." O raúni diás yóį a kótor. Yóį pootchtás láti kómoder tálla.

Yóį pendás láti te chiv óri te vongushté adré a móçto.


O raúni kedás ajáw. Ghiás yon (yóį), o Rómáni chei, kéri. Ríghadé (ríghadás) o kólí pardál o chaírus.


Adré o saúla liá láti agláá o Pokényus. O Pokényus pendás káter láti, “So shan too akei troóstál?”


Pendás o Pokényus káter raúni. “See dóva táchto?”

“Our.” Raúni pendás. “Kek yóį ándadás meéri kólí paúli see yóį pendás.”

O Pokényus pendás. “See toóti teéri kólí paúli konáw?”

“Our.” Hóhtchi raúni. “Sor táchto see konáw. Kek naneí mándí te ker wáfredo te yóį.”

“Too liáś sor ti kólí paúli. Kek naneí too koméssa te chiv kóva joóvel adré o stáripén?”

“Naw.” Pendás o raúni.


Translation.

I heard this summer (about) a young Gypsy girl in Derbyshire, (and) I heard it was 'in the papers.'

She went to a (the) big house, and saw two or three women. She asked (one of) them, "Let me tell you your fortune. I tell you there is a nice young man; would you like to have him to marry you? He is worth plenty of money. Let me tell you your fortune. I will tell you all about him, (and) when you'll be married."

The woman replied, "Very well, you may tell me my fortune. What shall I give you?" "A guinea" (said the Gypsy). The woman gave her a guinea, (but the Gypsy) afterwards asked her for more. She told her to put (some) watches and rings in a box, (and) the woman fetched all those things that she asked of her. The Gypsy then passed her hand here and there, all over the box, (and) said to the woman, "You will let me take it. Lend it me a week; after (that) I will bring it back again to you, (and) then there'll be lots of money, gold, and precious stones in it, when I bring it back to you."

The woman did so. The Gypsy girl went home, but kept them more than the week.

When the woman saw she did not return, she gave information, and the constable was sent after her at once, and apprehended her, and locked her up.

The next morning he took her before the Justice of the Peace, who asked her what she was there for.

She replied, "That woman asked me to tell her her fortune, and tell her when she would get her young man for a husband. She said she would give me anything to let her know the truth."

The Justice asked the woman if it was correct.

"Yes," said the woman; "(but) she did not bring my things back as she promised she would."

Then the Justice asked if she had recovered her things.

"Yes," said she, "they are all right now. I do not want to do harm to her."
"You have got all your things back, and don't wish to have the girl put in prison?" said the Justice.

"No," replied the woman.

"You can go, then," said the Justice to the Gypsy girl. "Don't let me see you in this town any more."

And he said to the woman, "What a big fool you were to lend your things to one like her. Don't you know that you were the fool? The Gypsy girl was no fool. Get off with you. Don't let me see you here any more." And he told the Gypsy girl he could not punish her.

"Manchester Guardian" account, August 13, 1874:—

EXTRAORDINARY CREDULITY.—At the Ashton-under-Lyne County Petty Sessions, yesterday, a Gypsy named Zuba B— was charged with fortune-telling and obtaining goods under false pretences. Mary Ann Ellice, a domestic servant at Oldham, said that on Sunday night she went with her sister Hannah to a field at Fitton Hill, in which there was a Gypsy encampment. The prisoner asked them into a tent, and witness gave her a shilling to tell her fortune. The prisoner told her there was a young man who wore a pen beside his ear who loved the ground she walked upon. (Laughter.) Witness took off her glove, and prisoner, seeing a ring on her finger, asked to look at it. Prisoner tried it on her finger, and then got her brooch and cuffs from witness. She touched the end of witness's finger with the brooch, the ring, and the shilling, and then rolled them up and put them in a cigar-box, and said it would take till Wednesday to "make the charm work."* She told witness to be sure to come for them on Wednesday night. She became uneasy on Monday, and went to the field, but the Gypsies had gone. (Laughter.)—Hannah Ellice said the prisoner also told her there was a young man who loved the ground she walked on. The prisoner got her watch and guard, and also wanted her brooch and skirt, but she

* A well-known trick. See Bw., Zincali, i., 319; Lavo-lil, 244.
would not leave them. Prisoner looked at her hand, and said there was luck before her, and all that. (Laughter.) Prisoner told them to go home, and tell no one, not even their parents. Prisoner told them the tribe had taken the field for nine months.—Mr. Mellor, M.P. (one of the magistrates): Have you received any education?—Witness: No, sir, I have not.—Superintendent Ludlam: Perhaps you don't understand. Have you ever been to school? Can you read and write?—Witness: No, sir.—Sergeant Barnett proved that he apprehended the prisoner at Bardsley on Tuesday night, and recovered the property.—Mr. Thomas Harrison, the presiding magistrate, dismissed the case, but counselled the prisoner to be cautious. Addressing the girls, he said it was most extraordinary that silly people should go to such places to have their fortunes told. It served them right if they lost their money.

KOKERI INDIKI.
A DIALOGUE.

So see dóva?
'Kòkeri Indiki' (Coccus Indicus) Rei. Chivóva-les adré o paáni.
Sóske, mi pal?
Maw pootch mándi jáfri dínili koováw. Komés too mátcó, Rei?
Ourl, pal. Komóva-les dóstá.
'Kòkeri Indiki' kairéla sor o matcháw posh-mótto. Lióm dóstá and dóstá wi' lésti.

THE WHITE DOG.
A DIALOGUE.

Dóva see a rínkeno paúno joókel odoí, pal!
Our. Latchadóm-les yek dívvus adré o baúro-gav.
So see lésko nav?
Sebastopol. Poóker mándi o feterdáir drom to kair lesti kaúlo.
Nástis poókeróva toot.
ADRÉ STÉRIPEN.

A DIALOGUE.

Sar shan, chei? Toógeno shom mé, to dik toot adré stéripen akei. So see too akei tálla?
For doókerin' adré o bauro gav.
Sávo cheérus lián, to atch akei?
Trín shoónaw. Mi rom see adré stéripen tei!
Sóski?
For chórin' a grei, mi pal! The ráttvalo praústermén-gros poóker'd hoókapens troóstal lésti. Yov see tárderin' shélo kótórendri konáw. Yov's péérin' opré o pógeriménigrí.
Toógeno shom to shoon lésti. Poókeróva kek-kómeni, ta mándi diktás (diktóm) toot akei adré stéripen.
Párrik mi Doóvel te kék avél akei kek-kómeni so long as too jivéssa. Jinéssa too “The Trumpet,” a tikeni kitchema adré de gav?
Kékera mándi.
Mooktóm mi koóshníc odoí. Poóker móri fólki ajáw, mi pal.
Our. Keróva-les, tastís.
Koóshto divvus.
Til opré your zee. Mántchi too.

TRANSLATION.

IN PRISON.

How are you, my child? I am grieved to see thee here in prison. What are you here for?
For telling fortunes in the city.
How long have you to stop here?
Three months. My husband is in prison too!
What for?
For horse-stealing, mate. The cursed constables committed perjury about it. He is picking oakum now, and working on the treadwheel.
I am sorry to hear it. I will not tell any one I have seen you here in prison.
God grant that you may never come here as long as you live. Do you know "The Trumpet," a small public-house in the town?

No, I do not.

I left my baskets there. Tell our people so, friend.

Certainly I will do, if I can.

Good day.

Keep up your spirits. Cheer up.

REMARKS SHOWING A GYPSY'S DISLIKE TO MIXED MARRIAGES.


 Yö't sas chichi féterdér te loóbni. Yö'i sas yek. Yö't atchéla opré dromáw adré o Gav, pósha kitchemáw, te dik tálla o gairé te del yö'i trín-górish, te shau-háuri, te sòv wi' láti. Bitta gaujé, raklé, vart asár láti dósta chafruses, te jal adré wesháw, te mook wárdi-gairé te sòv wi' láti, and dóva see tátcho. Gaujé penélá jaw troostál láti konáw.

Mándi penóva, wónka yov jivélá láti yek besh, yov násheřélá sor lésko lóvo, ta sor lésko zee, ta wel te jal ta mong maúro te hol, kánna sas-ló (see-ló) bókalo. Yö'í sig kelélá dóva lesti.

 Yö't léla sor lésko wón'gur. Yö'i délá lésti káter láti's dad ta dei, te wel yöki folki, tálla sor láti's loóberiben.

Dórdi! dordi!! Sávo baúro Dínelo sas-ló!!!
O CHOÓRODO'S GOZVERO KERIMUS.

Yek raáti a Choórodo ghiás kater Drábéngro te átch-les opré, te wel káter lésti choőri Rómmi. Yóí sas poshlé adré woódrus.

Kánna o Drábéngro shoondás lésti, yov róker'd to lésti, and o Choórodo poochtás-les, so yov léla te wel káter lésko Rómmi, te dóva cheérus o' raáti.

O Choórodo pendás "Meéri Rómmi see chiv'd káter woódrus. Mándi penóva yóí'll mer. Wel, Rei, te dik at láti. Mándi delova toot a kótor te kair o fétér dér to láti, tástís."


Kánna o Rei diktás o kótor, yov latch'd lesti avri. Wáfedo sas.

Kánna o Drábéngro diktás o kótor wáfedo sas, kenáw-sig o Drábéngro ghiás te dik pálía o Choórodo, te poóker yov wáfedo kótor sas, yov diás lésti.

Yov ghiás káter tan, kei sas-ló.

O Choórodo kerdás sor léski kóli opré. Ghiás péski. Yov jindás wáfedo kótor sas.

TRANSLATION.

THE MUMPER'S ARTFUL DODGE.

A mumper one night went to a doctor to call him up to attend his poor wife, who was confined to bed.

As soon as the doctor heard him, he answered; and the mumper asked him what fee he would want to attend his wife at that time of the night. He said to the doctor, "My wife is confined, and I fear she will die. Come and
look at her, sir. I will give you a guinea to do the best
you can for her.”

So the doctor went; and when he had finished, the mum-
per handed him a guinea. The doctor, however, seeing he
was a poor man, returned him half the fee; but the guinea
was bad, and the doctor found it out as soon as he exa-
mined it. He immediately set off to look for the mumper,
and to tell him the guinea he had paid was a bad one.
He went to the place where he had been, but the mumper
had packed up his goods and taken himself off, for he knew
the guinea was bad.

O JÍNOMÉSKRO HÍNDI-TEMÉNGRO.

Yek cháirus a tátcho koóshto Drabéngro jivdás adré
o Meilesko-tem. Yek shilalo raáti, yov sas kíno dósta,
Shoondás a moosh. Yov sas a Híndi-teméngro. Viás
káter lésko kair. Diás drován opré o woóda. Yov pendás
káter Drabéngro, “Kair sig, ta wel mánsa. Mééro chóro
poóro rómni see ’pré mér-in’. Wel káter yóí. Mándi dél-
(dóva) toot yek kótor.”

O Drabéngro pendás to lésti, “Kek mándi jóva toósa,
Jaw wáfedo shilalo raáti see, ta o dromáw see jaw wáfedo
ta chiklo.”

O Híndi-teméngro pendás káter Drabéngro, “Wel tooti
mánsa, mi Doóveléski! Mándi dóva toot yek kótor, te
kel látí te jív te mer.”

O Drabéngro ghiás lésti. Kánnna yov viás odóí káter yóí,
yóí sas boot náfelo te mer. O Drabéngro diás yóí koósi
drab te pee. Tálla yov ghiás péski kókero keré póplí.

Adré o saúla, o Drabéngro shoondás yóí sas moólo.
Yov ghiás káter o Híndi-teméngro. Pootchtás-les pálá
lésko kótor.

O Híndi-teméngro pendás káter o Drabéngro, “Kek
mándi dóva toot ’dóva kótor.”

Tállla o Drabéngro liás gódli lésti. Liás-les opré káter o
Pookényus te lel lésko luáva. Kánnna yov sas aglál o Poo-
kényus, o Pookényus pootchtás-les, "Sar sas kóva. Too kek naneí pésser’d o Drabéngro?"

O Pookényus pootch’d o Híndi teméngro, "See toót moořéngro te róker toóki?"

"Kek," hóthci yov, o póoro Híndi-teméngro, "Mándi see mééro nógo rókeroméngro."

O Pookényus pendás káter o Híndi-teméngro, "Too see laváw te pen te pootch lésti vániso?"

"Our, Rei!" pendás káter Pookényus.

"Pootch lésti, kon."

"Drabéngro!" hóthci o Híndi-teméngro, "Too kerdás mééro rómní te jiv?"

"Kek," hotch’ o Drabéngro.

"Too kairdás yot te mer kon?"

"Kek," hóthci o Drabéngro.


O Pookényus pendás, "Kek naneí yov ker’d léško boótsi tátcho, ta yov pendás te kel láti te jiv te mer. Yov ker’d kek o’ léndi. Te yov sas te kair o joóvel te jiv, mándi kairóva te del o Drabéngro o kótor so too pendás. Te wel yov te maur láti, mándi chivóva-les paúli káter o Baurí, ta yov véla náshado, kairín’ mériben."

"So mándi te kair konáw, Rei, kon?" pendás o póoro Híndi-teméngro, "Too jálín’ te chiv mándí adré stéripen troostál lésti, te mook mándi yoózho?"


**Translation.**

**THE KNOWING IRISHMAN.**

Once upon a time there was a downright clever doctor living in Yorkshire, and one cold night he was very
tired, when he heard a man. It was an Irishman, who had come to the house. He knocked at the door hard, and said to the doctor, “Make haste and come with me. My poor old wife is nearly dead. Come to her, and I will give you a guinea.”

The doctor replied, “I will not go with you; it is such a wretchedly cold night, and the roads are so bad and muddy.”

The Irishman said to the doctor, “Do come with me, for God’s sake. I will give you a guinea whether you kill or cure her.”

So the doctor went with him, and when he reached the place she was evidently on her death-bed. The doctor gave her a little medicine to drink, and then he took himself off home again.

In the morning the doctor heard she was dead.
He went to the Irishman, and asked for his fee.
The Irishman said to the doctor, “I will not pay you that guinea.”

Then the doctor took out a summons against him. He summoned him before the justice to obtain his money. When he appeared before the justice, the justice asked him, “How is this? You have not paid the doctor?” The magistrate asked the Irishman if he had a lawyer to defend him.

“No,” said the old Irishman; “I am my own lawyer.”
The magistrate said to him, “Have you any questions to ask him?”

“Yes, sir,” he said to the magistrate.

“Ask him, then.”

“Doctor,” said the Irishman, “did you make my wife live?”

“No!” cried the doctor.

“You made her die, then?”

“No!” cried the doctor.

“What am I to pay you for, then? You did not make her live. You did not kill her. What good did you do,
then? Now, sir," said the Irishman to the magistrate, "what am I to do—pay him, or not?"

The magistrate said, "He did not do his work properly, for he said he would kill or cure her, and he did neither. If he had made the woman live, I would make you pay the doctor the guinea you promised. If he be the cause of her death, I will remand him to the assizes, and he will be hanged for committing murder."

"What am I to do now, sir, then?" said the old Irishman. "Are you going to put me in gaol for it, or acquit me?"

The magistrate answered, "You are clear. You are all right. Go where you like."*

**KING EDWARD AND THE GYPSY.**

*Dósta dósta besháw ghiás konáw, sas a bairo*

Many many years gone (by) now, (there) was a great Krális adré Ánghiterra; Edwardus sas lésko nav—koóshto King in England; Edward was his name—(a) good kómclo rei sas-ló, kind gentleman was he.

_Yek dívven yov késterdás, sor bikónyo, adrán a bairo_  
One day he rode, all alone, through a great támlo ves. Wónka yov sas ajálin' talé a bitto rook, a bairo dark wood. When he was going under a little tree, a big kosht léld bónnek o' lésti's bal. O ráttvaló grei praáster'd bough took hold of his hair. The cursed horse ran avrí, ta mooktás Edwardus náshedo opré o rook off, and left Edward hanged on the tree.

_A poóro Rómaní-chal, so sas odoł, bésčín' péusa sap_  
An old Gypsy man, who was there, lying like (a) snake adró o chor, diktás-les. Yov ghiás káter o Krális. Yov in the grass, saw him. He went to the King. He

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* This is a well-known anecdote.
chindás o kosht talé, ta mooktás Edwardus jal pečro apópli. cut the bough down, and let Edward go free again.

O Krális diás-les párikabén, ta pendás lěsti, “Kon shan The King gave him thanks, and said to him, “Who art too?” Yov róker’d ajáw: “A pobro chobro Rómani-chál thou?” He spoke thus: “An old poor Gypsy (man) shom mé.” O Krális pendás, “Mookóva toot te jal kei too am I.” The King said, “I will let thee go where thou koméssa, ta sov kei too koméssa, adré sor mi králisom; ta likest, and sleep where thou likest, in all my kingdom; and sor wáwer Rómani-chálav tei see pečro to kel ajáw.” all other Gypsies too are free to do so.”

O CHÓROMÉNGRO.

Mándi diktóm a baúro gáiro. Ghiás adré dóva kair.

Liás chómoni avrí pánlo adré a baúro jorjáwxa. Chómoni sas adré, lóko (sas). Kek né jindóm mé so sas adré lěsti.


Tálla yov sas ghiló, o raúni káter kair viás adré o kair.

Diktás sor láti’r roópeno kóli, ta soónaka óra, ta soónaka wériga, ta mérikli, ta vongéshta, sas sor ghilé.

Dóva gáiro liás léndi sor. Ghiás péski sor kóshto yoózho te léndi.

TRANSLATION.

THE THIEF.

I saw a big man. He went into that house. He took something out tied in a big apron. Something was inside heavy (lit., light). I did not know what was in it.

As soon (as) he saw me, he himself ran like (a) horse. He went; he hid himself. I never saw him any more.

After he was gone, the lady at (the) house came into

* Edward VI. reigned 1547—1553, but all histories have ignored this incident! Perhaps it is based on some New Forest tradition of the death of Richard, grandson of William I.
the house. She saw all her silver things, and gold watches, and gold chains, and bracelets, and rings, were all gone.

That man took them all. He himself went all right clean (off) with them.

MI DOÓVELESKO BÎTTA FÔLKI.


Yek dívvus adré o saúla ghiás avrí, te lésko wárdo, ta greiáw tei, te jal káter o baúro gav te bíkin lésko váro.


Tálla doóí besháw yov viás apópli, ta andadás káter lésko rómni, toóvlo, ta toóvlo choráw, ta baúri swégler.

Poókerdé lésti, "Kei shánas too sor dúla chaírus, sor dúla doóí besháw?"


Hodóm sórkon kóshto hólomus, ta peedóm sórkon píamus ta mándi kom, lívena, ta mol, ta tátto paáni tei. Kek naneí paáni see odóí! Sas léndi dósta dósta toóvlo, ta baúri swégler. Diás dósta káter mándi. Kelénna, bósher-vénna, ghivénna tei sor o raáti. Dóí see dósta roópni kóli ta sóönaka.

Kánna saúla viás, yon mookté mándi jal, ta mándi anda-dóm kóva toóvlo, ta toóvlo koráw, ta baúri swégler. Dik asár at léndi. Diktássta jáfrí kóli adré teéro mériben?"

"Kékera," pendé yon, "see dóva sor tátcho?"

"Our," pendás yov, "opré meéro kóshto zec."

Dóva see so gaujé pendé káter mándi. Kánna mándi sas odóí, sas kómeni siménsi o' dóva varéngro adré o gav,
I heard once, many years ago, there was a miller, who lived opposite Kenilworth Castle, near Warwick. There is a hill there, and the castle stands on it. The miller was a jovial sort of fellow, fond of good living, and liquor.

One day, early in the morning, he set off with his cart and horses to go to town and sell his flour.

He never returned. They never saw him again. His cart and horses came back, but he did not.

After two years, he returned, and brought his wife some 'baccy, 'bacca dishes, and long pipes.

They asked him where he had been all those two years.

He replied, "Under the castle, yonder; but it isn't two years. Last night I was coming home, and a whole lot of fairies came and stood in a ring round me, and then they took me off to a splendid place under the castle over there.

"I ate of the best, and had every kind of drink I like — ale and wine, and spirits too. There's no water there! They had lots of 'baccy, and great long pipes, and they gave me plenty. They were dancing, and fiddling, and singing too all night long, and there were heaps of gold and silver.

"As soon as it was morning they let me go, and I brought this here tobacco, and 'bacca dishes, and pipes away with me. Just look at 'em. Did you ever see such things in your lives?"

"Not we," said they. "Is it all true?"

"Yes," said he; "upon my honour it is."

That is a story the people told me; and when I was there, some of the miller's descendants were still living in the village.*

* Versions of this story are common to almost all mythologies.
HOW PETALENGRO WENT TO HEAVEN.
OLD DIALECT.

Mandi pookerova toot sar Petalengro ghiás kater mi Doovelesko keri:—


Adré o saula o Petalengro’s poori romni pendás. "Kovova te jal adré mi Doovolesko keri kanna merova."


Yov pendás kater laki rom. “Delova tooti stor kola. So bootodáir too komesa te lel?”

O Petalengro pendás “Kovova. O moosh so jala opré meero pobesko rook, nastís te wel talé. Doova see yek kova.

“Kovova. O moosh so beshela opre o kova so mandi kerova greiesti choxa opré, nastis te atch opré apopli. Dula see dooř kola

“Kovova. O moosh so jala adré meero bitto sastera mokto, nastissa te wel avri. Dula see trin kola

“Kovova. Meero hoofa see mandi adré sorkon cheerus, ta kanna beshova opré-les kek moosh nastís te kair mandi te atch opré. Dula see o stor kola so komova feterdáir.”

Mi Doovel pendás yov ‘Our’ kater sor dula kola, so yov pootchdás-les. Yov ghiás opré lesko drom.

Palla doova o Petalengro jivdás dosta dosta besháw.

Yek divvus o Bauro-shorokono-mulo-moosh viás. Yov pendás kater o Petalengro “Av mansa!”

O Petalengro pendás “Atch koosi, Bor! Mook mandi pen ‘kooshko divvus’ kater meeri poori romni. Too jasa opré meero rook te lel póbé.”

GENUINE ROMANY COMPOSITIONS.

Palla bish beshaw, yov viás apopli. Yov pendás “Av mansa!”
O Petalengro pendás “Atch koosi, Bor! Too shan kinó. Besh talé opré doova kova.” Sas o kova so yov kedás o greiesto choxä opré.
Palla bish beshaw apopli o BENG viás. Yov pendás “Av mansa.”
O Petalengro pendás “Atch koosi, Bor! Kek jaw sig, mi pooro chavo! Mé shom jaw kooshto sar tooti. Mook mandi dik tooti jal adré kova bitto sastera mokto.”
Palla waver doosta dooro cheerus mi Doovel bitchadás yek o’ mi Doovel’s tatcho gairé. Yov pendás “Av mansa kater o Bengesko tan.”
O Petalengro pendás “Sor tatcho.”
Kanna o Beng diktás-les, yov pendás “Jal avrí sig, wafedo gairo. Kek komova tooti akéi.”
Jaw o tatcho gairo liás-les kater mi Doovel’s tem. Mi Doovel pootchdás “Welessa too avrí o Bengesko tan?”
Doova see sar o Petalengro ghiás kater mi Doovel’s kair,
GENUINE ROMANY COMPOSITIONS.

THE SAME.
NEW DIALECT.

Mandi’ll pooker tooti how the Petalengro jal’d adré mi Doovel’s kair.

Yek divvus mi Doovel wel’d adré a bitti gav, and latch’d kekeno kitchema odói, so he jal’d adré the Petalengro’s kair, and sooter’d odói sor doova raati.

Adré the saula the Petalengro’s poori romni pen’d. “I’d kom to jál adré mi Doovel’s kair when mandi mers,” so mi Doovel dik’d adré lati’s mooi, and pen’d “Maw trash Tooti can’t jal adré the Bengesko tan, ’cause odói there’s rovoben and danding o’ danyaw, and tooti’s danyaw are sor nasher’d avri your mooi. Tooti shall jal adré meeri kair.”

And he pen’d to lati’s rom “Mandi’il del tooti stor kovas. So does tooti kom?”

“The Petalengro pen’d “Mandi kom’s as any moosh, as jals opré meero rook to lel pobos, can’t wel talé apopli. Doova’s yek kova.

“Mandi kom’s as any moosh, as beshes opré the kova mandi kairs greiesto chokas opre, can’t atch opré apopli. Doova’s door kovas.

“Mandi kom’s as any moosh, as jal s adré meeri bitto sastera mokto, can’t wel avri apopli. Doova’s trin kovas.

“Mandi kom’s as meeri hoofa may be mine adré sor cheerus, and when mandi beshes apré lesti kek moosh can kair mandi atch opré apopli. Doova’s the stor kovas as mandi kom’s.”

Mi Doovel pen’d, “Our,” to sor doova kovas, and jal’d opré lesti’s drom.

Palla doova the Petalengro jiv’d boot adoosta beshes.

Yek divvus the Bauro-shorokono-moolo-moosh wel’d and pen’d to the Petalengro, “Av with mandi.”

The Petalengro pen’d, “Atch a koosi, Bor! Mook mandi pen ‘Kooshto divvus’ to meeri poori romni. Tooti can’ jal
opre meeri rook, and lel some pobos," and when he jal'd opré the rook, he couldn't vel talé apopli, so the Petalengro kair'd him pen "Mandi 'll mook tooti akonyo bish beshes" and sar sig as he pen'd doova he could vel talé.

Palla bish beshes he wel'd apopli and pen'd, "Av with mandi," and the Petalengro pen'd, "Atch a koosi, Bor! Tooti's kini. Besh talé opré doova kova."

He besh'd talé opré the kóvva he kair'd greiesto chokas opré and couldn't atch opré apopli, so the Petalengro kair'd him pen, "Mandi 'll mook tooti akonyo bish beshes apopli," and sar sig as he pen'd doova he could atch opré.

Palla bish beshes apopli the Beng wel'd and pen'd, "Av with mandi," and the Petalengro pen'd, "Atch a koosi, Bor! Kek so sig, mi poori chavi. Mandi's as kooshti as tooti. Mook mandi dik tooti jal adré kovva bitti sastera mokto asár, "He jal'd adré lesti and couldn't wel avrí so the Petalengro chiv'd it adré the yog, and when it was sor lolo-tatto he chiv'd it opré the kova he kair'd greiesto chokas opré and koor'd lesti with sor his rozlopen, and the Beng rov'd and kor'd avrí sor the cheerus, "Mook mandi jal. Mandi 'll mook tooti akonyo 'dré sor cheerus," and when the Petalengro was quite kínò, he mookest the Beng jal.

Palla a báiro cheerus mi Doovel bitcher'd yek of his tatcho gairics, who pen'd to the Petalengro, "Av with mandi to the Bengesko tan," and the Petalengro pen'd, "Sor tatcho."

His when the Beng dik'd lesti, he pen'd, "Jal avrí sig, you wáfedo gairo. Mandi doesn't kom tooti akei."

So the tatcho gairo lel'd him to mi Doovel's tem, and mi Doovel pootch'd lesti, "Has tooti wel'd from the Bengesko tan?"

And the Petalengro pen'd, "Keker," so mi Doovel pen'd, "Jal avrí sig, you wáfedo gairo. Mandi doesn't kom tooti akei."

And the Petalengro pen'd, "Mook mándi dik adré your kair," and sar sig as mi Doovel piriv'd the wooda, the Petalengro wooser'd his hoofa adré, and praster'd, and besh'd
talé opré lesti, and pen'd to mi Doovel, "Totti can't kair mandi jal kenáw."

Doova's the drom the Petalengro jal'd adré mi Doovel's kair.*

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Translations.

**THE TARNO BOSHNO AND THE BARVALO BAR.**

**THE YOUNG COCK AND THE DIAMOND.**

_A tarno boshno wi' doot trin kannies, lesko romnies, sas
A young cock with two (or) three hens, his wives, was dikin' for choomoni to hol opré a chikesko-chumba. Yov looking for something to eat on a dung-hill. He latched odoi a barvalo bar and pen'd ajáw: "Mandi'd found there a diamond, and said thus: "I'd sigadáir latch a koosi ghiv te chiv adré mi pur dan sor sooner find a little corn to put into my belly than all the barvalo bars talé the kam."

the diamonds under the sun."

**SAR THE JOOKEL NASHERED HIS MAS.**

**HOW THE DOG LOST HIS MEAT.**

_A chooro dinilo jookel sas peerin' posha the paani-rig wi' A poor foolish dog was walking near the water-side with koosi mas adré leski mooí. Diktás kumeni kova pensa a little meat in his mouth. He saw some thing like

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* This story is taken from "Hone's Every Day Book," ed. 1857, vol. i., p. 447. The translations were originally my own, but have been so altered, amended, and criticised by Gypsy auditors, that we have included them here, as examples of the two dialects.—H. T. C.
waver mas adré o paani. Yov pirived lesko danyaw to other meat in the water. He opened his teeth to lel o waver mas, ta mooktás o tatcho kova pel talé get the other meat, and let the real thing fall down adré o paani. Jaw sor lesko hoben sas nashedo. Yek into the water. So all his food was lost. One shosho adré o kóro see mol dooi adré o wesh. rabbit in the pot is worth two in the wood.

**THE LOLO-WESHKENO JOOKEL AND LESKO PORI.**

**THE FOX AND HIS TAIL.**

Yek divvus a lolo-wéshkeno-jookel sas lino by lesko pori One day a red-wood-dog (fox) was caught by his tail adré a tilomengro. Yov pendás kater his kokero, "So in a trap. He said to himself, "What kerova mandi kenáw? Nastís lova lesti avrí apopli." shall I do now? I cannot get it out again." Tardadás-les ta mooktás-les palla lesti adré o weshkeni-

He pulled it and left it behind him in the wood-
tilomengro. Palla doova yov sas aládj tó sikker his holder (-trap). After that he was ashamed to show him-
kokero kater leski palaw. Kordás-len toketané, ta pendás self to his mates. He called them together, and said ajáw: "Mook sor mendi chin moro porýáw talé. Kek nanef thus: "Let all of us cut our tails off. No kooshto jafri koli to mendi." Talla a pooro jinomeskro good (are) such things to us." But an old knowing jookel pendás, "Kanna meero nogo pori see lino adré yek, dog said, "When my own tail is taken in one, kerova ajáw, tastís, talla righerova-les kenáw." I will do so, if I can, but I will keep it now."
GENUINE ROMANY COMPOSITIONS.

THE BAURO HOLOMENGRO JOOKEL AND THE TIKNO BOKOCHO.

THE WOLF AND THE LITTLE LAMB.

Yek divvus a bauro holomengro jookel ghiás kater the One day a big ravenous dog (wolf) went to the paani-rig to pee, and a tikno bokocho sas odoí tei, water-side to drink, and a little lamb was there too, pecin' kek door from lesti. And the bauro holomengro drinking not far from him. And the wolf jookel sas doosta bokalo, and dik'd the tikno bokocho, and was very hungry, and saw the little lamb, and pen'd, "Hoño shom mé tusa. Kairessa sor o paani said, "Angry am I with thee. Thou makest all the water mokado." Pendás o tikno bokocho, "Kek mandi see. dirty." Said the little lamb, "Not I is it. O paani nashers talé from tooti to mandi, 'jaw nastissa The water runs down from thee to me, so cannot mandi kair o paani mokado." Pendás o bauro holomengro I make the water dirty." Said the wolf, jookel, "Tooti's jaw wafedo sar teero dad ta dei; Thou art as bad as thy father and mother; mandi maurodóm lendi dooi. Mandi maurova tooti." Yov I killed them both. I will kill thee." He hodás lesti opré. ate it up.

PATER NOSTER.

(Compare six versions, Pott, ii., 472, et seq.; also those in the Appendices to Borrow's "Zincali," and in his "Lavo-lil.")

Moro Dad, so see adré mi Duvelesko keri, te wel teero kralisom; Too zee be kedo adré chik, jaw see adré mi Duvelesko keri. Del mendi kova divvus moro divvusly
mauro; ta fordel mendi moro wafedo-kerimus, pensa mendi fordels yon ta kairf wafedo aposh mendi, ta lel mendi kek adre wafedo-kerimus. Jaw keressa te righer mendi avri wafedo. Jaw see ta jaw see.

Wester Boswell, with a little help in paraphrasing the English.

CREED.

(Compare two versions, Pott, ii., 470, 471; and those in Borrow’s “Lavo-lil”)

Mandi patser* adre mi Duvel, o Dad sor-ruzlo, kon kedás mi Duvelesko keri, ta chik;

Ta’dré Duvelesko Chavo, lesko yekino tikno, moro Duvel, kon o Tatcho Mulo lino. Beeno palla o Tatchi Tarni Duveleski Juvel, so’s nav sas Mary, ta kedás wafedo talé Pontius Pilate, jaw sas mordno opré o rook, moolo ta poorosto. Yov jal’d talé adre o Bengesko Tan. Trin divvuses palla doova yov wel’d opré apopli avri o Mulo Tan. Yov jal’d opré adre mi Duvelesko keri, beshtás opré o tatcho wast of mi Duvel, o Dad sor ruzlo. Avri doova tan yov avesa† apopli, pensa pookinyus, te bitcher o jido ta o mulo.

Mandi patser* adré o Tatcho Mulo, o tatcho Hindi-temengro’s Kongri, o rokerin’ of koshto folki, o fordeloness of wafedopens, o atchin’ opré apopli of o troopus, ta o meriben kedo for sor chairus. Jaw see ta jaw see.

Wester Boswell, with a little help in paraphrasing the English.

THE TEN COMMANDMENTS.

(Compare Pott, ii., 488.)

I.

Mandi shom teero tatcho Doovel. Kek komeni Doovel’s see tooti talla mandi.

* Patsova.  † Avela.
GENUINE ROMANY COMPOSITIONS.

II.
Maw kair tooti kek komeni foshono kookelo, na kek pensa waver kova palla lesti ta see adré Duvelesko keri opré, adré o chik talé, or 'dré o paani talé o chik. Maw pel talé kater lendi. Maw pootch lendi te del toot: variso. Maw pen teero lavyaw kater léndi, 'jaw mandi teero tatcho Doovel shom tatcho Doovel, ta kairova o chavé dooker for o dad's wafedo-pens 'jaw door sar o pooro dad's chavé, ta lenghi chavé tei, so kek nanei komela (komenna) mandi, ta sikér komoben kater lendi so komesa (komenna) mandi ta kairesa (kairenna) meero tatcho trad.

III.
Maw lel teero Doovel's nav bonges, jaw mi Doovel kek tilesa (tilela) lesti sor tatcho so lels lesko nav bonges.

IV.
Maw bisser te righer tatcho o Kooroko divvus. Shov divvusaw too bootiesa ta kair sor so see tooti te kair, talla o trin ta stor divvus see o tatcho doovel's kooroko. 'Dré lesti maw kair komeni booti, too, ta teero chavo, ta teeri chei, ta teero mooshkeni bootiengro, ta teero joovni bootiengro, teeri groovné, ta o gaujo so see adré teero tan. Jaw 'dré shov divvusáw mi Doovel kedás mi Doovelesko keri, ta o chik, o bauro londo paani, ta sor so see adré lesti, ta beshtás talé o trin ta stor divvus ta kedás chichi. Jaw mi Doovel pendás kooshto o trin ta stor divvus ta kedás-lest tatcho.

V.
Kair kooshtoben kater teero dad ta teeri dei, 'jaw too jivesa bauro cheerus adré o tem so teero tatcho Doovel dels tooti.

VI.
Maw too maur.

VII.
Maw sõv sar gairies talla teero nogo romni. Kek nanei too sõv troostal waver moosh's romni.
VIII.
Maw too chor.

IX.
Maw sovlohol bonges aposh o gairé so see posha tooti.

X.
Maw too poootch troostal vaniso kova ta naneí see teero. Maw kom o moosh’s kair so see posha tooti. Maw kom lesko romni, na lesko bootiengro, ta lesko bootiengri rakli, na lesko mooshkeni groovni, na lesko meila, na variso kova so see lesti.

Wester Boswell, with a little help in paraphrasing the English.

THE LORD IS MY SHEPHERD.
(Psalm xxiii. 1—6, Bible Version.)

1. O Doovel see meero bokorengro so odoi mandi nastís wantasova chichi; or, Meero Doovel see meero bokorengro kek nanneí wantasova.

2. Yov kairs (kairela) mandi te sov telé adré o chorengri poovyaw. Yov leletk mandi posh-rig o shookár paani; or, o atchlo paani.

3. Kairela tatcho to mandi’s meripen, kanna shom mullo. Yov sikereth mandi adré o tatcho drom ajaw lesko nav’s sake-os.

4. Our. Though mandi peereth adrál o kaulo meripendrom, mandi’s kek atrásh of kek wáfedo, for too shan posha mandi. Teero ran, ta teero kosht kairenna yon mandi kooshtoben.

5. Too kairéss a misalli ’glal mandi, aglál meero wafedofolki. Too chivéss tulipen opré meero shoro, ta meero koro nasheth párdal.

6. Tatcho kooshtoben, ta tatcho komoben, wel palla mandi sor o divvuses te meero meriben; ta mandi jivova adré mi Doovelesko kair sor mi meriben.

Wester Boswell, without any help.
THE SEVEN LOAVES MIRACLE.
(Mark viii. 1—8.)
1. Adré kola divvusáw, kanna sas dosta komeni odoí lelin’ chichi sor kova cheerus, mi Doovel pootchtás lesko folki, ta pendás kater lendi.
2. Mandi shom toogno talla sor o folki. Yon sas mandi trin divvusáw, ta kek nanei lendi sas yon te hol sor kova cheerus.
4. Lesko nogo folki pendás to yov. “Sar sastís te yek moosh del jaw kisi moosháw mauro dosta te hol te porder lenghi peráw adré kova wafedo-dikin’ tan?”
5. Yov pootchtás lendi. “Sar kisi chelé mauré sec toot?” Yon pen’d, “Dooí trinyáw ta yek.”
6. Yov pendás lendi te besh talé o poov (or, chik). Yov liás o dooí trinyáw ta yek chelé mauré. Yov del’d parik-abén kater mi Doovel. Yov pogadás o mauro, diá-s-les kater leski folki te besh aglál lendi sor. Yon kair’d ajáw.
7. (Ta) yon lián dooí trin bitta matchi. Yov del’d lesko kooshto lav, ta pookadás yon te besh lesti talé aglál lendi.
8. Jaw yon hodé ta lenghi peráw sor lendi pordé sas. Yon lel’d opré, talla yon hodé, dooí trinyáw ta yek kooshné pordo o’ pogado hoben, so sas mooklo talla yon porder’d sor lendi peráw.

WESTER BOSWELL, without any help.

LOVE YOUR ENEMIES.
(Luke vi. 27—31.)
29. Kanna yon del toot pré yek rig o' ti mooit, chiv o waver kater lendi. Yov te lela teero plashta, maw penaw te yov lela teero choxai tei.


31. Kair too kater waver moosháw, jaw too komessa lendi te kel tooti.

THE WIDOW'S SON.

(Luke vii. 11—15.)

11. Ta wel'd ajaw o divvus palla, yov jal'd adré a shorokono gav. O nav sas Nain. Dosta o' lesti shorokono mooshaw ghién lesti, ta dosta waver folki.

12. Talla yov viás kater o stigher o bauro shorokono gav, yov diktás a moolo moosh and'd avri o stigher. Yov sas o tatcho yek o' lesko dei. Yoî sas a peevli gairi, ta dosta folki sas posha yoî.


Wester Boswell, without any help.

THE SUPPER.

(Luke xiv. 16—24.)

16. Yek raati gairo kedás bauro holomus, ta poochdás boot doosta folki te wel, ta hol lesti.

17. Ta yov bitchadás lesko bootsiengro, at hoben-chairos, te pen lendi, kon sas poochlo, "Av. Sor kola see tatcho k'naw. Wel adré."
18. Ta yon sor, *with* yek zee, welessa (vién) te kel veena. O *firstadér* pendás kater lesti, “Mandi kindóm kotor poov, ta jova te dik lesti. Mongova tooti kair mandi veenlo.”

19. Ta yek waver pendás, “Mandi kindóm pansh *yoke* mooshkeni groovni, ta jova te dik palla lendi. Mandi mongova tooti kair mandi veenlo.”

20. Ta yek waver pendás, “Mandi romedóm kedivvus kater joovel, mandi nastissa te wel.”

21. Palla doova o bootsiengro wclessa (viás) ta sikadás kater lesko Rei dula kola. Ta kanna o Shorokno-pardal-o-kair shoondás, yov sas hoîno, ta pendás kater o bootsiengro, “Jal avrí sig adré o bauré-gavesti-dromaw, ta adré o bitté-gavesti-dromaw, ta and adré kova tan dula mooshaw ta joovels so see choorokné, ta o kek-mooshengri, ta o longé, ta o korodé.”

22. Ta o bootsiengro kedás ajáw, ta yov wel’d *apopli*, ta pendás kater lesko Rei. “Rei! mandi kedóm sor too pendás, ta sor o skaminé kek nanéi pordo.”

23. Ta o Rei pendás kater o bootsiengro, “Jal avrí ta dik adré o bauré dromaw, ta talé o boryaw, ta kair lendi wel adré, sar meero kair *be* pordo.

24. Mandi pookerova tumendi kek nanéi dula gairé so sas poochlé holessa (holenna) yek koosi meero hoben.”

**WESTER BOSWELL**, with a little help in paraphrasing the English.

**THE PRODIGAL SON.**

*(Luke xv. 11—32.)*

**11. Yekorus yek gairo sas dooi chavé.**


13. Ta, kek dósta divúswa palla, o tarnodaír chavo chidás sor ketané ta yov liás lesko drom adré dooro tem, ta odoi yov nashedás sor lesko kola ’dré wáfedo jivoben.
14. Ta kanna yov nashedás sor, odíi sas bauro bokaloben adré doova tem ta yov viás te kom kumeni te hol.

15. Ta yov ghiás ta pandáslesti kokero kater gavengro of doova tem, ta o moosh bitchadás-les adré o poovyaw te del hoben kater baulé.

16. Ta komessa (kompás) te porder leško pur with o kola so o baulé hodé. Ta kek gairo diás leski vaniso.

17. Ta kanna yov diktás lesti kokero yov pendás, “Sar kisi mi dadeski pessadé bootsiengri si mauro dosta ta dosta, ta mandi merova bokalo.

18. Mandi atchova opré ta jova kater meero Dad, and penova lesti, Meero Dad! Kedóm wafedo apósh mi Doovel ta tooti.

19. Ta mandi sham kek komi mol to be kordo teero chavo. Kair mandi sar yek o’ teero pessado bootsiengri.”

20. Ta yov atchdás ta viás kater leško Dad. Ta kanna yov sas ajáw a bauro door avrí, leško dad diktás-les ta yov sas dosta toogno, ta nashdás, ta pedás opré leško men ta choomadás-les.

21. Ta o chavo pendás kater lesti dad, “Mandi kedóm wafedo apósh mi Doovel ta ’dré teero dikimus ta mandi sham kek komi mol to be kordo teero chavo.”

22. Ta o dad pendás kater lesko bootsiengri, “And avrí o feterdaír plóxta ta chiv-les opré lesti, ta chiv wongusti opré lesko wast, ta choxáw opré lesko pceré.

23. Ta and akei o tikno groovni so see kedo tullo, ta maur lesti, ta mook mendi hol ta be mishto adré moro zceáw.

24. Jaw mi chavo sas mulo ta see jido apopli. Yov sas nashedo talla see yov latchno apopli.” Ta yon vián (viás) to be mishto adré lenghi zceáw.

25. Lesko poorodaír chavo sas adré o poov. Jaw yov viás ta sas posha o kair yov shoondás o boshomengri ta o kelopen.

26. Ta yov kordás bootsiengro ta pootchdás, “So see?”

27. O bootsiengro pendás, “Teero pal viás ta teero dad mordás o tullo tikno groovni, jaw yov liás-les sor kooshto apopli.”
GENUINE ROMANY COMPOSITIONS.


30. Jaw sig meero pal avela, maurdás too lesti o tullo tikno groovni, ta yov nashedás sor teero jivoben sar loob-niáw.”

31. Lesko dad pendás, “Mi chavo! Too shan mansa sorkon cheerus ta sor meero kola see tooti.

32. Tatcho sas mendi te kel peias. Teero pal sas mulo. Yov see jido apolli. Yov sas nashedo ta see latchno apolli.”

WESTER BOSWELL, with a little help in paraphrasing the English.

THE RICH MAN AND LAZARUS.

(Luke xvi. 19—31.)

19. Yekorus sas barvalo moosh kon sas rido adré lolo poxtan ta yoki rivoben ta hodás kooshko hoben sórkon divúsáw.

20. Sas mongamengro tei. O nav see lesti Lázarus. Yóv sas chido kater o wooda sor naflo ta pordo o’ wafedo tanaw.

21. Yov pootchdás o barvalo gairo to mook yov lel o bito kotoré o’ mauro so pedás talé o barvalo gairo’s misali. Jookels vián tei ta kossadé lesko wafedo tanáw opré lesti.

22. O mongamengro merdás, ta yek o’ mi Doovel’s tatcho gairé liás-les adré Abraham’s berk adré mi Duvelesko tem. O barvalo moosh merdás tei, ta yov sas poorasto.

23. Kanna yov sas adré o Bengesko tan, yov sas dook-adno ta diktás Abraham doovorí adré mi Duvelesko tem, ta diktás Lazarus adré lesko berk.


26. Ta, poshriq sor dula kola, bauro hev see chido posh drom o’ mendi ta tooti, jaw dula gairé so komena te jal avrí mi Duvelesko tem kater tooti odoi nastissa, ta dula gairé so komena te wel avrí o bengesko tan akéi nastissa.”

27. O barvalo moosh pendás, “Kair mandi dova koshto, Dad, te bitcher Lazarus kater meero dadesko kair.

28. Pansh palaw see mandi. Mook Lazarus pooker lendi. Trashova yon wena akéi adré kova wafedo bengesko tan.”


30. O barvalo moosh pendás, “Kek, dad Abraham. Sar yek moosh ghiás kater lendi avrí o mulo tem yon kerena mishto.”

31. Abraham pendás. “Sar kek shoonena Moses ta o waveré bauro rokeromengri, yon kek nanéi patserena sar yek moosh avela kater lendi avrí o mulo tem.”

Wester Boswell, with a little help in paraphrasing the English.

ZACCHÆUS.
(Luke xix. 1—6.)

1. Ta Jesus viás adré ta ghiás adrál Jericho.

2. Ta dordi sas odoi a Moosh, lesko nav Zacchæus. Yov sas a shorokono Moosh, ta barvalo sas-ló.

3. Ta yov kedás o feterdair te dik Jesus kon yov sas, ta nastís kel ajaw. A bito moosh sas yov.
4. Ta yov nashedas ta ghiás opré adré a rook te dik lesti, for yov sas te peer talé dova drom.

5. And kanna Jesus viás kater tan, yov diktás opré ta diktás-les odoi, ta pendás lesti. “Zacchæus, kair yeka ta av talé, atchova ke-divvus kater teero kair.”

6. Yov kedás yeka, vias talé ta liás-les kéré we’i tatcho zee.

THE GOOD SHEPHERD.
(Luke x. 11—18.)


12. But yov kon see pessado te dik palla o bokré, ta kon’s see kek nanéi o bokré, kanna dikela o bauro-holomengro-jookel welin’, mukela o bokré ta prasterela, ta o bauro-holomengro-jookel lela len, ta kairela o bokré praster sor paudel o tem.

13. O gairo, kon see pessado te dik palla o bokré, prasterela sar sig yov see pessado, ta yov kesserela kek for o bokré.


15. Sar o Dad jinela mandi, ajáw mandi jinova o Dad, ta mandi chivowa talé meero meeripen for o bokré.

16. Ta mandi shan waver bokré, kon shan (or so see) kek of meero pandomengro. Yon tei mandi andova dula tastis, ta yon shooneessa (shoonenna) mandi, kanna mandi kaurova lendi, ta mandi kelova yek pandomengro, ta kek nanéi but yek basengro pardel o bokré.

17. Meero Dad komessa (komela) mandi, ’jaw see mandi chivova talé meero meripen, ta lelova lesti apopli.


Wester Boswell, with a little help in paraphrasing the English.
TEMPORA MUTANTUR.

Sor o Lundra Romani chalé mookté Lundra konáw.*

All the London Gypsies have left London now.* All come down to these northern parts. They like it better now, (than) where they used to go once. They all keep themselves in other ways, for all go to watering-places now. Small sport does not do for them now. They are all become gentlemen and ladies now. They are not now as they were many years ago. They used to be afraid to stop in the big towns once. Now they stop in the best towns they can find. Poor victuals won't do for them now. They get the best meat, birds, hens, geese, rabbits, hares, and puddings. They live now on the best food there is in the land.

SPEED THE PARTING GUEST.

Chairus see konáw te jal te keri. Too atchessa bootodér akci, too nasherela teero prasterin' kister kater Mooshkeni-

* This is not the case.

It is time now to go home. If you stop longer here, you will lose your train to Manchester. Make haste home, and don’t waste your time. If you waste your time, you will stop in this town all night (by) yourself. Your servants don’t know where you are. They will send policemen after you to find you again. So make haste, be off. Make the best of your way home, and God be with you. Make haste, come again to me. Bring me something nice. And tell the other gentleman to bring me plenty of tobacco for me to smoke when I am alone at night.

THE CHILD’S CAUL.

And mandi kova so see tikno beeno troostál paudel lenghi mooráw. Lel mandi a mootsi talé o tikno, kanna see beeno. Mootsi see pardál lenghi mooráw, kanna see yon beené.

NAUSEA.


What a bad smell there is here. What is it? It smells so bad. I smell a something here, sufficient to make me vomit. Let us go down the main road.
STAG-HUNT.

Dikás mendi kater dulla staani. Yon pooderenna lendi te lendi yogomengri.

Let us watch these stags. They are shooting them with their guns.

AN ASSAULT.


They wrenched that whip out of my hand. They hit me on the head with it. They swore at me. They said to me, “You cursed old hound. I will kill you.”

HIDING.


Look there! See! A man is coming after us. Run! Jump over that hedge, and be quick and hide yourself.

The man is watching me. They made a noise. They called out. They bawled, and whistled too. They did not hear them. We shall all be killed. The devil was in their ears, that they did not hear us.

WASHING, SHOPPING, ETC.


Let us wash our clothes in this stream. Clean it out. I went to the butcher’s shop. I saw the best piece of meat. I took it down. I took the knife. I cut it, as I like. The shopman said nothing to me. He said nothing; he laughed at me. He said to me, “You know—your people know—which is the best meat. You like always to take the beefsteak.”

**STEALING A WIFE.**


Are they pretty? If I come to your house, I will steal one of your prettiest girls, that I may have one. I will keep her to be my wife, if she is pretty, and good, and not loose. Don’t come after me to take her back again. Don’t take me up for stealing your servant girl.

**SICKNESS AND RECOVERY.**


Troostál meero koshto komomusti Doovel ker’d mandi koshto, ta sor tátcho popli, ta tatcho shom konáw. Parik
meero koshto Doovel. Kek komeni sas ker’d man kooshto te yov.

Last week I was very ill (in my poor stomach). I felt as if I was going to die (lit., bad enough was I to die). No one was near me to give me a drop of water. I must die.

But my good merciful God cured me and made me right again, and now I am well. Thank God. No one cured me but He Himself.

PAZEROBEN.


CREDIT.

I am in debt. I will get that thing on trust. I will get that thing on trust, if I can. I have no money in my pocket now. I will pay for it another time.

IPSE DIXIT.

Jinessa too Westaarus? Jinessa too o pooro Romano chal? Lesko nav see Westaarus.

Kooshto jinomeskro see yov. Yov jins bootodér talla sor tumendi. Kekera shoondóm jafra moosh see yov. Yov see kooshto dosta jinomengkap te kel a shorokono Pookenyus, ta moóïengro. Kekera shoondóm vaniso Romani-chal talla yov te roker pensa yov rokerela. Meero waver gairo ta jals wi mandi see a moóïengro. Mandi see a tatcho Draben-gro. Yov, ta mandi, pens yek to awaver, “Mendi jalín’ te kel a moóïengro of yov te dik palla mendi, te besh adré o Bauri, kanna o shorokoné rokerenna te o sterimengri. Yov will pooker mendi sorkon laváw te wel Romani-chaláw adré steripen ta jal aglál o Pookenyus. Yov see koshto dosta lesti, te kel ajáw.”
Kekera shoondóm jafra jinomeskro moosh see yov adré mi meriben.

Do you know Sylvester Bosvvell? Do you know the old Gypsy? His name is Sylvester. He is a capital scholar. He knows more than all the rest of you. I never heard such another. He is sharp enough to be a Lord Chief Justice, or a lawyer. I never heard any Gypsy but him to talk as he talks. My friend (lit., my other man that goes with me) is a lawyer. I am a doctor. He and I say one to another, "We (are) going to make a lawyer of him to look after us, and sit at the Assizes, when the bigwigs plead for the prisoners. He will always send us word if any Gypsies come to prison to go before the Justice. He is quite fit to do so."

I never heard such a clever man as he in all my life.

A REMINDER.


Dosta brishno, ta hiv, ta shilalo divvusáw, ta raatía wela (wenna) sig. Dova kelela man koshto. Kela mandi te sòv shooko, ta tatto kova wen.

Do not forget, sir, my old hats which you promised you would bring me. Thank you, sir. You are good friends to me. I like you, sirs. And do not forget that old tarpaulin you promised to bring to me. Make haste too, sir, if you can. I would like to have it soon, so much rain comes down now, this winter time.

Much rain, and snow, and chilly days and nights will come soon. That (tarpaulin) will make me snug, and make me sleep dry and warm this winter.
A PROUD MAN.

Yov tildás leski shoro opré, pensa shorokono rei sas-ló. Boośnus sas-ló adré lesti, so yov ker’d.

He carried his head high, as if he were a lord. He was conceited about everything he did.

A PEDESTRIAN.

Dik at doova moosh. Peerela opré o drom sig. Yov jala pensi a shoshi-jookel. Yov kels lesti te gaujérs te dik at lesti. Talla kedás-les, yov jals pootches sorkon reiáw ta raunyaw te le luva ơ’ lendi, te le lesko jivoben.

TRANSLATION.

Look at that fellow. He races along the road on foot as fleet as a greyhound. He does it to attract the Gentiles' attention. When he has finished, he asks all the gentlemen and ladies, and gets money from them, and gets his living in that way.

THE LICENCE.


TRANSLATION.

I have a licence, which the magistrate gave me. I paid for it. Once, they were two guineas; now they cost five shillings. Mine is a five shilling one, and is a general hawker's licence. I am not afraid to go and sell anything I choose. I shall not be taken up for it.

THE GREYHOUND.

Shool palla o jookel, chawoli! O yogomengri see akei Whistle after the dog, mates! The gamekeeper is here
adré kova vesh. Maurela o choro jookel, ta yov dikela in this wood. He will kill the poor dog, if he sees lesti nashing' talla o kanengri. it running after the hares.

THE FROG.

We have often asked Gypsies for the Romani lav for a frog. Charlie Boswell told us it was the "tikeni koli as jals adré de paani, and leks de drab avri" [little thing that goes into the water and takes the poison out]. Wester Boswell told us it was "O stor-herengro bengesko koli ta jals adré o paani so piova" [the four-legged diabolic thing that swims in the water which I drink]. The Gypsies in general consider any water, into which a frog goes, is fit to drink. Although they appear to have forgotten the word for frog, they use for toad the word which means frog in other dialects, vide jamba, jomba (Vocab.), but are confused when questioned about it, and say 'it is no tatcho lav (true word), but means jumper.'

THE GYPSY'S CAT.

Dik at o matchka. Kelela peias ta lesti nogo pori. Look at the cat. It is making fun with it own tail. Avela kanna shoolova. It will come when I whistle.

A SQUABBLE.

Just see, mates, what a blackguard he is. He has been telling wicked lies about us, the cursed dog. I will murder him when I get hold of him. That creature his wife is just as bad. She is worse than he. Let us thrash them both, and drive them out of our society, and not let them come near us, such cut-throats and informers as they are. They are nothing but murderers. They are informers. We shall all come to grief through their misdoings.

THE APPLE-TREE.

Dordi, te goodlo pobé see odoí, chowali! Maw poger o rook, chowali, mi Doovelenghi. Sor mendi te wel linó.

See, mates, what ripe apples are over there! Do not break the tree, for God's sake, mates, or we shall all be caught.

POLITE INQUIRIES.


"How are you, mate?" "Not very well, friend. How are you? You were ill the other day, eh?" "Yes, I was; we were all ill enough the other day we came here over it. My daughter was married the other week, and we all were drunk, and fought with one another, and I laughed." "What were the others doing all the time?" "They dance, and fiddle, and sing too, all the while, till day-break."
THE JINOMESKRO GREI-ENGRO.
NEW DIALECT.

Mandi'll pen tooti, rei, a kooshto drom to kair a nokengro to dik sor tatcho. When you're jalin' to bikin yek, lel koosi dandermengri chor, chiv it adré the grei's nok, and mook it atch odoi till you wels to the Walgaurus, then tarder it avri, and sor the wafedo kanipen will av avri tei. And mandi'll pen tooti konaw how to kel a bavengro. Jaw to the drab-engro boodiga, and kin koosi Alovës. Kel it opré adré a bit o' crape. Chiv it adré the grei's mooi. When you avs to the Walgaurus, do you dik, you'll lel it avri popli, and dova'll hatch the grei's baval mishto. A moosh, as mandi jins, bikin'd a bavengri grasni for bish bar by kin' ajáw, and kin'd it popli for desh bar. Some Romani-chals chivs kil adré the grei's mooi, but the waver drom's the fetterdarest.

THE KNOWING HORSE-DEALER.

I will tell (say) you, sir, a good way to make a glandered horse look all right. When you are going to sell one, take a few nettles (lit., a little biting-grass, put them (it) into the horse's nostrils, and let them stay there till you come to the fair; then pull them out, and all the bad matter will come out too. And I will tell you now, how to 'cook' a broken-winded horse. Go to the druggist's shop, and buy a little aloes. Do it up in a bit of crape. Put it in the horse's mouth. When you come to the fair, do you see, you will take it out again, and that will stop the horse's wind well.*

A man that I know sold a broken-winded mare for twenty pounds by doing so, and bought it again for ten pounds. Some Gypsies put butter in the horse's mouth, but the other way is the best.

* Some Gypsies administer butter scrapings and brown paper, worked up into a ball. Our friend Louis L.— declares it to be the "fetterdarest drom."—Vide p. 204.
Belating to Wester and his Family.

AUTOBIOGRAPHY.


Kanna yov sas poorosto, mandi lióm Romni, ta ghióm sor pardal o tem. Mandi ghióm sor pardal Ánghiterra, Nótherengri-tem, and o Lavines-tem, wonka mandi vióm akei.

TRANSLATION.

I was born at Dover. My father was a soldier, and I was born in the army. My father, when I was born, was in charge of the great gun (Queen Anne's pocket-piece). After a while he came home, and left the army. He came down into Yorkshire, and there he stayed for many years, and all our family were brought up in that county, and there we all stayed after he was killed in Lincolnshire. He died when I was a lad.

The lightning struck him, and killed him and another, both together. They were cousins. Our people put them both in one grave. There I left them, poor fellows. I was much grieved at it. He always dressed well.
When he was buried, I took a wife, and went all over the country. I went all over England, Scotland, and Wales, until I came here.

**HIS RESIDENCE AT CODLING GAP.**

Mandi jivela konáw adré o poov, kei o gaujé kels dola kola, so yon ker kairáw te jiv adré, avrí o chik.

Te wel kova koosi poov, kei atchova mé konáw, morro nogo. Kelela man Rei sor meero meriben.

Mandi komova te jiv kater o bauro londo paani. Mandi komova te jiv akei, kei shom konáw, besháw dosta. Kek mandi te vel kino o' lesti, jafra rinkeno tan see.

Kanna shom adré meero woodrus, te dikóv avrí, mandi dikova sor o Bauro Gav, o Bookesko Gav, ta sor o paani, ta bairé jala kater sorkon temáw.

Diktóm dova bauro yog sas hotcherela. Kanna shom (shó'mas) mandi adré meero woodrus, diktóm sor.

Yeka kova besh, adré kova lílei, diktóm bauro bairo sor dood, ta kolé sas hotchadé, ta sor o paani sor sas pardál o' dood. Sor o koli sas atchin' opré o paani. Sor dood sas. Diktás mishto, ta rinkenes diktás.

**TRANSLATION.**

I live now in the field, where the Gentiles make those things of clay with which they build houses to live in.

Would that this little field, where I am stopping now, were mine. It would make me a gentleman for life.

I like to live by the seaside. I would like to live here, where I am now, for many a long year. I should never be tired of it; it is such a pretty place.

When I am in bed, if I look out, I see all the city of Liverpool, and the river, and the ships going to every land.

I saw that great fire [at the landing-stage] when it was burning. When I was in bed I could see it all.

Once this year, this very summer, I saw a large vessel all
on fire, and the cotton bales were burnt, and the whole river was in flames. All the bales were floating in the river blazing. It looked well; 'twas a pretty sight indeed.

VERSES AS WRITTEN BY WESTER.

I.
After many roming years,
How sweet it is to be;
In love, and peace, and kindness,
With all you see.

II.
So let all enjoy the mind of me,
And that you will plainly see,
That love to God, and peace with man,
Will bring you to a Happy Land.

III.
The rite way. First to love your Christ
First, and obey His Holy Word,
Then you will find that you will be rite,
And make your road quite Strat, in Heaven to dwell,

For ever and ever. Amen.

AND

HIS OWN TRANSLATION.

I.
Talla boot peeromus besháw,
Te goodlo see te atch
Adré Komomus, ta Kooshtoben,
Te sor mendi dik.

II.
Jaw mook sorkon ti zee o’ mandi,
Te too’ll’ tatcheni dik,
Te Komomus kater midearo Duvel,
te koshtomus te sor moosháw.
Dova and’a too’i kater tatcho poov,

III.
O tatcho drom te ker aglál té kom teero Duvelesko Chavo,
Kom lesti ta lesti heveski lavaw,
Talla too’ll’ latch te too’ll’ atch tatcho,
Ta kerav teero dram tatcho
Opré, adré mi Duvelesko Tem te jiv,
Besháw ta besháw. Amen.

Written by SILVESTER BOSWELL, in the 1874th year of our dear Lord.

LETTERS written by WESTER—(1) Reply to ours inquiring whether he knew anything respecting MATILDA BOSWELL, aged 40, and LUCRETIA SMITH, Queen of the Gypsies, aged 72, both of whom were buried at Beighton, in Derbyshire, in 1844. (See N. and Q., 5 S., vol. ii., p. 76.)

Seacombe, Aug. the 18, 1874. Comlow Rei kec manday Jin Doler temeskey Ronnichel mandy Ached Jaw kissey Beshaw ovre Dover tem keckeno Jin Chichey trustal a
Lendy keck yoye sas keck Cralacy pardal o Romenaychell keck mandey Jinover Joffero Nave Rie Komena sas youne yoye sas keck Cralacy.

Patcer mandy mandy sea terowe poorow Romineychill,

SILVESTER BOSWELL.

IN OUR ORTHOGRAPHY.

Komelo Rei,—Kek mandi jin dola temeski Romani-chal. Mandi atched jaw kisi besháw avri dova tem, kekeno jin chichi troostál lendi.

Kek yoř sas kek Kralisi pardál o Romani-chal. Kek mandi jinova jafri nav, Rei, komeni sas yon. Yoř sas kek Kralisi.

Patser mandi, mandi see teero pooro Romani-chal.

TRANSLATION.

Dear Sir,—I do not know the Gypsies of that county. I (have) stayed so many years out of that county, (that) I know nothing about them.

She was no Queen of the Gypsies.* I do not know such a name, sir, (or that) there (lit. they) were any (of that name.) She was no Queen.

Believe me, (that) I am, thy old Gypsy.

(2.)

Seacombe Aug. the 4th 1874  Costco Rico mandy bisad mearo cocrow pockerer to trustal merro burrow Dadesco tacho nave. Shedrich Boswell sas lesco nave to Richard Matcho sas mearrow Dieesco purrow Dadesco tacho nave Dover se tacho—the grandfather of me on the Boswell side Was shedrich Boswell and the farther of my mother Richard Harring and the name Emanuel Was his brother You Will Plese to tell Mr Smart the same as he has got it Rong

* Aged Gypsies are styled Kings and, Queens after death, or on visiting new places, to gain respect and profit from the gaujos.
GENUINE ROMANY COMPOSITIONS.

By my forgetfullness. Plese To returne me answer from this

Mandy shom tearrow tacho porrow Romnichel
S. Bos. Wester.

Cerc sig ta Bicher catter mandy porley.

IN OUR ORTHOGRAPHY.


Mandi shom teero tatcho pooro Romani-chal. . . . Kair sig ta bicher kater mandi pauli.

TRANSLATION.

Good Sir,—I forgot to tell you about my grandfather's proper name. Shadrach B. was his name, and R. Herne was my mother's grandfather's proper name. That is true. . . . I am thy true old Gypsy. . . . Be quick and send me an answer.

(3.)

Seacombe, Oct. 4, 1874. romno rye so se to trustal kec nanni to bicher Eser to Catter manday ta pocker Esa mandy ta to shanush molo o jido mandy shomos togno paller tote kec nini to mucers mandy o jor Cova Drome Bicher ta mandy a chinamongry Cer sig paller lesty ta muck mandy gin o toty mandy pucker Eser to ta to Cer mandy Wafodo to Ceresa te cockero Wafodo Catter te cockero jor mandy shounamos toty sig.

Mandy shanous totys coshto poorey Ry Romenichel.

WESTEROUS.

IN OUR ORTHOGRAPHY.

Romano Rei. So see too troostal, kek nanei too bitcher-essa too kater mandi, te pookeresa mandi te too shanas moolo o' jido.
Sencombe Oct 4th 1874
romno. Aye so se to trust to the
manne to Richer Eser to Batter manday
to Rocker. Es a manny to to shanash
mol o jide manny thomes
togno faller tole tec nini to
mussen manny o for broom from
Richer te manny al chin moyry
her sig miller Lester to t
much manny gin o toty
manny jweather eser to to to
ter manny Kabode toberesa
to bache no Kabode bache to
bacheo for manny shouronds
toby dig

manny shournous
toby boshto
boety by Romerchel

Hesterous
Mandi shōmas toogno palla tooti. Kek nanei too mookessa mandi ajaw, kova drom.
Bitcher te mandi a chinomongri. Ker sig palla lesti, ta muk mandi jin o’ tooti.
Mandi pookeressa too, ta too ker mandi wafedo. Too keressa ti kokero wafedo kater ti kokero; jaw mandi shoonomus tooti sig. Mandi shanas (shom) tooti’s koshto poori Rei Romanichal

**TRANSLATION.**

Gypsy Gentleman,—What art thou about, that thou dost not send to me, to tell me if thou wert dead or alive?
I was grieved about thee. Thou wilt not leave me so, in this way.
Send me a letter. Make haste about it, and let me know about thee.
I tell thee that thou art doing me harm. Thou art doing harm to thyself; so (send) me news from thyself soon.
I was thy good old gentleman,

**GYPSY SYLVESTER.**

(4)

Merow Commlow Rie maw Cesser trustal o Dover trustal mandy Jin overe tearrow Zea Jaw Coshto Catter mandy Bicher so Comesa ta mandy vanaso Dinow Cearra mandy saw se tacho trustal Dover Pucher youne ta Cack Bissea mearrow Plockter ta stardyear and Lendy a Dray o Bicher Lendy a Draye a Borrow Cusheney so youne Chivener o Canyowre or Canneys a Dray mearrow Chocha tye to penas mandy ta Cusey tovelow ta swoggler Coshto yek ty Patsea mandy Rie tacho se mandy Catter ta mendy Duye coshto Rico mandy shom to mendys tacho Beano Romenichel ta Ceck gorgoconness much.

**WESTER BOSWELL, sicker Cover**
Catter o Drabengro Rie tye.

**IN OUR ORTHOGRAPHY.**
Meero komelo rei. Maw kesser troostal adova troostal.
Mandi jinova teero zee jaw koshto kater mandi. Bitcher so komessa to mandi. Vaniso dino kair’a mandi. Sor see tatcho troostal dova. Pooker yon te kek bisser meero ploχta, ta staadia; and lendi adré, o’ bitcher lendi adré, a bauro kushni, so yon chivenna o kanyaw, or kannies adré. Meero choka tei, too pen(d)as mandi, ta koosi toovlo, ta swegler, koshto yek tei. Patser mandi, rei, tatcho see mandi kater tumendi dooi koshto reiaw. Mandi shom tumendi’s tatcho beeno Romani-chal, ta kek gaujikanes moosh.

W.B., Siker kova kater o drabengro rei tei.

(5.)

Mearo Comlo rye mandy se velover ta totoes Care ta Dickover tut Dickavree ta Dickesa mandy o pray o Dueyeney Dives trустal Corroco Dives mandy veller to tuty o pray Dover Dives tacho ta Comesa mearro Dovel.

IN OUR ORTHOGRAPHY.

Meero komelo rei. Mandi see velova to tooti’s kair te dikova toot. Dik avrí, ta dikessa mandi opré o doořeni divvus troostal (palla) Kooroko-divvus. Mandi vela to tooti, opré dova divvus, tatcho, te komessa (komela) meero Doovel.

TRANSLATION.

My dear sir. I am coming to your house that I may see you. Look out, and you will see me on the second day after Sunday. I will come to you, on that day, safe, if my God be willing.

HIS GENEALOGY IN HIS OWN WORDS.

Sophia Herne was born at Pirton, and was the mother of Sylvester Boswell. Teiso (Tasso) Boswell was his father. Teiso Boswell was killed, and one of his own cousins, two aged men, by lightning and thunder at Tetford in Lincolnshire, near Horncastle. His cousin’s name was called No Name, because he was not christened till he was an
old man, and then they called him Edward. This occurred on August 5th, 1831.

Sarah Herne, the daughter of No Name, was the mother of my eldest son, Simpronius Bohemia Boswell. He was born on the 8th of July, 1832. She was a beautiful woman. Her face was darker than mine, and hair black as a raven, which hung in curls all down her shoulders, and eyes like two plums.

Sophia and Teiso's children were—1, Maria; 2, Lucy; 3, Sage; 4, Betsy; 5, Dorélia; 6, Edward; 7, Delāta; 8, Sylvester.

The father of Sophia was Richard Herne; and Bonny was her mother. Richard Herne was buried at Haslingfield, near Cambridge. Bonny died twenty-three years ago, above a hundred years old. Richard Herne's brother was Emanuel.

Sophia's sisters were Lucy, Ally, Sage, Margaret, Ann, and Sarah. Sarah was the mother of Mantis Buckland. Nan married Jasper Smith.

The father of Teiso was Shadrach Boswell, and Cinderella Wood was the mother of Teiso. Shadrach was a soldier, and died in Holland, and was buried there. Both my grandfathers used to fight on stages.

Maria, my sister, married John Grey, a fiddler.

Lucy, my sister, married Riley Boswell, who died at Harrow-on-the-Hill. She is now in America.

Sage, my sister, married Joseph Smith. She died in America, and left a large family.

Betsy (Elizabeth), my sister, married Job Williams, the son of Jim of the Lávines-tem. He is dead. She is in America. Her daughter married Jasper Gray.

Dorélia, my sister, married Kaleí Herne. His sons are Yoben, Edward, Minnie, and Nelson.

Edward, my brother, married Siári Draper, of the

* A not uncommon mode of tiring the hair among the older female Gypsies is to tie it in four knotted loops, something after the style of a horse's tail.
Lavines-tem. They live at Blackpool. Their children's names are Dorelia, and Emma, Alma (a boy), Tobias, and William.

Delâta, my sister, married Allen Boswell, and died in childbed in Lincolnshire.

Sylvester married Florence Chilcott at Yarmouth. He was born at Dover, in 1811, in the army. Florence was born at Norwich, in January 1820, and died in the forty-third year of her age, and was buried at East Ham, near London. One of her sisters married Tom Lee, who has a daughter named Ada, and three sons—Walter, Edgar, and Bendigo.

This is the family of Sylvester and Florence Chilcott:—
1. Byron, born at Benwick, Cambridgeshire, in 1839. He is a fiddler, and now lives in Wales.
3. Oscar, born at Bray, near Windsor, in 1844.
4. Bruce, born at Stisted, near Braintree, Essex, in 1847.
5. Julia, born at Litherland, Sefton, near Liverpool, in 1850.
8. Laura, born at Burrow, near Woodbridge, Suffolk, in 1859, and since dead.

Note.—Isaac Herne (vide "The Chase") is the son of Neabei, or Nearboy Herne, and Sinni, commonly called ‘The Crow,’ who is said to have instructed Mr. Borrow in ‘deep’ Romanes; and Neabei was the son of Richard Herne, Sylvester’s maternal grandfather. Isaac married a daughter of Pyramus Gray, and his children are ’Eza, Trainit, ’Lenda, and Collia.

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Dialogues.

I.

Kooshko divvus, nogo pal. Sar shan, my pal?

'Tis a shilino divvus.
GENUINE ROMANY COMPOSITIONS.

Ourli, yivyela.
Kei see tooti koko ghilo to-divvus?
Yov ghiás koliko-divvus to Lalo peero wagyaura.
Kei see tooti rinkeni pen?
Meiri pen's adré adoova gav a-doorikin.
Shoon, pal! Boshela jookel.
Dik savo see! A gaujo?
De nashermengro.
Maw poger adoova bor, dinelo!
Keker, pal, 'tis a bauro rei.
Yov's a kooshto kestermengro.
Our, and yov's koshto roodo.
Dik! Adoova see lesti filisin.
Ranjer tooti staadi.
Mook's jal adré akova kitchema for choomoni to pee.
Besh tooki 'lé, pal.
Aкова see wasedo livena.
Kooshto for chichi.
Mook's pee a wover trooshni livena.
Kooshto bok to tooti, pal.
Adoova Hindi-temengro's posh-motto.
Kova moosh is a grei-engro.
Atch apré, pal! Mook's jal avrí popli.
Our, meiri tano's a kooshto door fon akéi.
Savo see de tatcho drom.
Talé adoova chikli drom.
Dik! Akéi's de patrín apré de bongo vas'.

TRANSLATION.

I.

Good day, my own brother. How do you do, brother?
It is a cold day.
Indeed it is. It is snowing.
Where has your uncle gone to-day?
He went yesterday to Redford fair.
Where is your pretty sister?
My sister's in the town there telling fortunes.
Listen, mate! The dog is barking.
Look who it is! A stranger?
The policeman.
Do not break the hedge, you fool!
No, brother. It's a gentleman.
He is a good rider.
That he is, and well dressed.
Look. That's his house.
Touch your hat.
Let us go into the inn there for something to drink.
Sit down, brother.
This is bad beer.
Good for nothing.
Let us drink another quart of beer.
Good luck to you, brother.
That Irishman is half drunk.
This fellow is a horse-dealer.
Get up, brother. Let us go out again.
Certainly. My camp is a good distance from here.
Which is the right way?
Down that dirty lane.
Look! Here's the trail on the left hand.

II.

'Tis a kooshto door to the forus.
Ourli. Kiní shom.
Besh tooki 'le, Dei, and mook mandi jaw to mong a bit of hohen.
Keker, my Pal. 'Tis doosh to jaw odoi.
The bauro rei, as jivs odoi, is a Pokenyus.
He'll bitcher the nashermengro to lel tooti to steripen.
Mook's jaw a wover drom.
My beebi's a steromeskri kenáw at the bauro gav for chorin' at the moilesto-gav.
She'll be bitchadi paudel.
Dik! The nashermengro is lelin' a mongamengro to steripen.
The Beng has chiv'd wastengries apré lesti.
Riserela gairo.
Mantchi too, pal.
Til apré your zee! Maw be a-ladj!
Lesti nok is sor rat.
Yov's a kooshto kooromengro.
Pooker the tatchipen! Maw roker hookapens!
A bairengro del'd the moosh a kaulo yok, and a pogado shero.
Hok 'doova bor, pal!
Chor doot trin poovengries, and some shokyaw.
Chiv 'em adré the gono.
The ghivengro awél akei.
Wooser de gono adoi, and garav your kokero.
Maw roker!
Lel trad! Lel veena!
He's jaw'd.
Tatcho see 'doova.

II.

It is a long way to the city.
Yes. I am downright tired.
Sit down, mother, and let me go to beg a little food.
No, my brother. It is no good to go there.
The gentleman that lives there is a magistrate.
He will send the policeman to take you to prison.
Let us go another way.
My aunt is a prisoner now at the town for stealing at Doncaster.
She will be sent to penal servitude.
Look! the policeman is taking a beggar to prison.
The devil has put handcuffs on him.
The man is trembling.
Cheer up, brother.
Keep up your spirits! Don't be ashamed!
His nose is covered with blood.
He is a capital boxer.
Tell the truth! Don't tell lies!
A sailor gave the man a black eye, and a broken head.
Jump that hedge, brother.
Steal two or three potatoes, and some cabbages.
Put them into the sack.
The farmer is coming this way.
Throw the sack there, and hide yourself.
Don't speak.
Take care! Look out!
He has gone.
That's right.

III.

Mé shom bokalo.
Del mandi choomoni to hol.
Lel mandi a tuli hotchiwitchi.
Hol 'doova bokochoesto pur.
Del mandi a choori to chin my mauro.
Del mandi a poosomengro.
Bitcher the chavi to the boodega for a koosi balo-vas.
Chiv paani adré the kekavi.
Our, I'll kel woriso for tooti.
Kair a kooshko yog.
Chiv wongur opré, and lel mandi the poodomengro.
Kei's the saashter?
The paani see tattoo. Lel mandi the peemengro.
Maw pee the muterimongeri without goodlo.
Mé shom traslo.
Pee a koosi livena, tood, kalengri, mool.
There's chichi adré the valin.
Meiri pur see pordo kenáw. Pordo see meiri pur.
Lel mandi my swagler.
Meiri swagler see pogado.
Kova tuvlo is kek mool a full.
Riley! Jaw to the boodega for some feterdairo.
Del the moosh tring hauri.
Riley! *You* bauro dinelo! *You* wasedo bang! *'Tis* kooshto for chichi.
Maw chinger, palaw.
Maw! Maw kel ajáw!
Besh talé apopli by the yog.
Our! Pootch Pyramus to lel lesti boshamengro.
Keker! Mook's jal to woodrus.
Kooshko raati.

III.

I am hungry.
Give me something to eat.
Get me a fat hedgehog.
Eat that tripe.
Give me a knife to cut my bread.
Give me a fork.
Send the lad to the shop for a little bacon.
Pour (some) water into the kettle.
Yes, I'll do anything for you.
Make a good fire.
Put (some) coal on, and get me the bellows.
Where's the pot-hook?
The water boils. Get me the teapot.
Don't drink the tea without sugar.
I am thirsty.
Drink a little beer, milk, whey, wine.
The bottle is empty.
I have had enough now. I am satisfied.
Give me my pipe.
My pipe is broken.
This tobacco is perfectly worthless.
Riley! go to the shop for some better.
Give the fellow threepence.
Riley! You great fool! You blackguard! It's good for nothing.
Don't quarrel, brothers.
Pray don't do so.
Sit down again by the fire.
Yes. Ask Pyramus to get his fiddle.
No. Let us go to bed.
Good night.

DINNER DIALOGUE WITH WESTER.

Wester. Bokalo shan too?
W. Mandi merova o' bok, jaw bokalo shom. Mandi see posh mulo.
S. Kei jivela o masengro?
W. Yov jivela adrÉ o gav. Kek door see, mi Rei.
S. Lel kova posh-koorona, ta jal kater boodega, and kin mandi koosi groovenesko-mas, and a chollo mauro.
W. Parikraw toot, Rei.

[Wester goes, and returns with the provisions.
Conversation continued:
Jalova to lel dooi trin koshtaw, ta koosi wongur . . . del mandi a delomengri.
S. Dova see a kooshto yog.
W. Kek nanÉi. Kenáw-sig te wel a koshto yog Yoosherova o tatermengri mishto, ta chivova koosi tulopen adrÉ-les. Komess too balovás, Rei?
S. Our.

[While he is busy cutting the bacon, his cat comes and smells at the meat. He addresses her thus:

[After a bit, the dog watches his opportunity, and runs off with half our dinner. WESTER no sooner sees this than he gives vent to his rage in the following terms:
Dik odói asár, mi Doovelenghi! O rattvalo jookel!

[He takes a stout stick, and rushes out of the tent.

[A great row ensues, and soon after Wester re-appears with the meat in triumph. He washes it in the bucket, and proclaims it as good as ever; we however object to it, so another steak is cooked. A day or two after this occurred, we visited him again, when he informed us:

Dióm o bito jookel so hodás o mas o waver divvus too kindás. Dióm-les kater bito tarno rei akei ta jivela posha mandi, ta yov liás-les kater Booko-paani-gav.]

W. Del mandi the mauro, Rei. Komés, too the avri-rig?
S. So see dova?

W. The hotchedo kotor o' the mauro, Rei. . . . Mook mandi del tooti koosi dandimengri.
S. Parikráw toot.
W. Lon see tooti?
S. Our.


[He added:


* See p. 197, "Hedgehog Hunting and Gypsy Cake."
TRANSLATION.

Wester. Are you hungry?
Self. Certainly, I am very hungry.
W. I am dying of hunger, I am so hungry. I am half dead with it.
S. Where does the butcher live?
W. He lives in the town, not far off, sir.
S. Take this half-crown, and go to the shop, and buy me a little beef, and a loaf of bread.
W. Thank you, sir.

[Wester goes and returns.
I will go for two or three sticks and a little coal. . . . Give me a match.
S. That is a good fire.
W. Not it, but it will be soon a capital one. I will clean the frying-pan well, and put a little grease in it. Do you like bacon, sir?
S. Yes.

[The cat comes, and smells at the meat. He says to it,
Get off with you, you bewitched cat. There is nothing there for you. Go to the rabbit-holes, and kill some for yourself, and have a good meal in that way.

[The dog steals the meat.
W. Just look there, for God's sake. The cursed dog! the glutton! I will kill it this instant. I know where he is gone.

[The dog was thrashed, and the meat rescued, and on our next visit:
W. I gave away the little dog which ate the meat you bought the other day. I gave it to a young fellow here who lives near me, and he took it to Liverpool.

[Dialogue continued:
Give me the bread, sir. Do you like the avri-rig?
S. What is that?
W. The burnt part of the loaf, sir. Let me give you some mustard.
S. Thank you.

W. Have you any salt?

S. Yes.

W. Hand me the salt, pepper, and mustard. Thanks. Now I have some salt too. This salt is not dirty. I have mixed pepper with it. Do you like hedgehog? That I do; is not it good? Old-fashioned food is a good hedgehog and potatoes, and a nice cake. That is what the old Gypsies used to eat. They were rather dainty about their food. Hedgehogs are not good to eat in summer. They are with young now. I will go and look for a hedgehog. I will find one, and bring it home. I will kill it, and shave it. I will clean it, and put it in the ashes, and bake it, and eat it myself. I am thirsty. Give me something to drink. Here is good water. I have become a teetotaler. Pour it out. Thank you. That is good. Give me a little ginger-beer, and draw the cork.

Extracts from our Notebooks,

Illustrating peculiar Modes of Expression, and points of Grammar.

Yon rokerela lenghi Romanes, sor adré Romanes. Chivena yon kek gaujikanes adré lesti.

Adré the Notherenghi tem sor o Romani chaláw see korengri, besomaari, chorodé, kekavi-Petalengré, roingré.

O Lavines gairé, ta o No(r)therengri gairé, ta Hinditem-engri gairé, yon rokers lenghi lavaw sor katené adré lenghi rokerben so see kordo sar o poruma rokerben.

Rokerela Lavines rokerobén. Adré o Lavines tem o Romanies, see Woods, Roberts, Williams, and Jones.

GENUINE ROMANY COMPOSITIONS.
sor tatcho. Kek nanci mandi pookasova toot chichi so see wafedo. Jinova, pal, sorkon koovaw too pookerás mandi see tatcho. Wonka yon righerenna lesti adré to lendi kokeri, talla chivs lesti adré tatcho wasťaw, to waver reiaw, jinomeskri troostal lesti, doova koova kairela lendi mol dosta luvva.

They (Welsh Gypsies) talk their Gypsy all in Gypsy. They mix no English with it.

In Scotland all the Gypsies are potters, besom-makers, mumpers, tinkers, or spoon-makers.

The Welsh, and Scotch, and Irish pronounce their words all together in their language, which is called the Gaelic tongue.

He talks the Welsh language. In Wales the Gypsies are Woods, Roberts, etc.

He talks well now. I shall speak well directly. Just you speak as it is put down. Don't you understand what I say, and you a' real Gypsy too? Not I, I'll take my oath. I won't tell you anything but what is true. I will not tell you anything that is wrong. I know everything, my brother, that you tell me is right. When they keep it to themselves, and afterwards put it in right hands (or give it) to other gentlemen, who are learned about it, it will make them worth much money.

Continued.

Pookerova toot, Rei, tastís.
Kek shoonessa too; kona shom mandi rokerin' troostal dulla kolla.

Doova, see a choorokonó lav. Kek ne jinenna yon o tatcho Romani lav, pensa moro lavaw. Rokerenna posh dinveres posh gaujikanes.

Soski too nanci roker to mandi? Roker tooti, tastís.
Kek na mandi rokerova, nastís mandi jinova-les.

Savo motto moosh see yov. Yov see motto sor divvus, lesko pal tei, motto sas-ló. Doova see door lavaw chidé ketané.
Yov pootchtás mandi, "Too diktás (diktán) a moosh jal kova drom?"
Doova see meeri deieski pen, meeri beebei.
Nanei pookerova toot avrí meero nogo mooi.
Lel kova tringorishi. Maw nasher lesti.
Komova reiakana ta gaujikana jinomus.

I will tell you, sir, if I can.
Don't you hear, when I am speaking about those things?
That is a mumper's word. They do not know the right Gypsy word, like our words. They talk half bosh and half English.
Why do not you speak to me? Speak, if you can.
I do not speak; I cannot understand it.
What a drunken man he is. He is drunk all day long; his brother too was a drunkard. That is two words joined together.
He asked me, "Did you see a man go this way?"
Have you no father or mother? They died a year ago now. Whose child art thou? Don't cry, child.
That is my mother's sister, my aunt.
I will not tell you with my own lips (lit., out of my own mouth).
Take this shilling. Don't waste it.
I like aristocratic English learning.

Continued.

Kei jivela yov? Yov jivs tatch' aglál dova reiesko kair Yov jivdás mansa.
Sar door see doova tan? Doovori, doovori.
Dik folki, savo kisi starni 'glal dooveski kair. Kon's kair see doova? See a bauro reî's filisin.
Kova tan see pordo rookáw.
Besh tooki 'lé kon.
Jaw kater sooto, sar komessa. O kam see besh'd.
Mook les bikonyo.
Diktassa too dova koova? Our, diktóm dulla kola.
Te jinessa too dulla kola? Our, pal, jinova sorkon kolli.
Doova moosh jindás-les.
Mook mendi jal, ta maur kanengré! So dikessa palla?
Dikova o yogomengro; awela akei.
Nastís yov te latch lati.
Del lesti kater o grei. Del lesti koosi kas te hol.
Mendi dióm o greiaw kas.
Maw kair toot jaw chorikanes. Kek luva naneí lesti;
kek naneí mandi tei. Kek naneí yov mauro. So see yov
te kair?
Kanna meeri romni see shoovli, nastís yoi peerela. Ko-
mov a divi gairi, ta o drabengro, te wel ta dik lati.
So mandi dova toot dova yek papin? Dova toot trin
posh-kooroni lesti.
Mendi bikindás o grei kater dova yek moosh.
Lel ti jib, ta yoozher lesti (o rot). Kosher ti wishtáw
konáw.
Kon kerdé-les. Too shanas? Kek mandi, lova meero
sovloholoben.

Where does he live? He lives right opposite that
gentleman's house. He lived with me.
How far is that place? Very far indeed.
Look! what a lot of stags (there are) before that house.
Whose house is it? It is a great gentleman's mansion.
This place is full of trees.
Sit down then.
Go to sleep, if you like. The sun is set.
Leave it alone.
Did you see that? Yes, I saw those things.
Do you know those things? Yes, brother, I know
everything. That man knew it.
Let us go and kill hares. What are you watching? I
see the gamekeeper; he is coming here.
He cannot find her.
Give it to the horse. Give it a little hay to eat.
We gave the horses hay.
Don't make yourself so humble. He has no money; I have none either. He has no bread. What is he to do?
When my wife is enceinte, she cannot walk. I want a midwife and the doctor to come and see her.
What shall I give you (for) that single goose? I will give you 7s. 6d. for it.
Take your tongue, and lick it (the spoon). Lick your lips now.
Who did it? Was it you? Not I, I will take my oath.

Continued.

Mi Doovelenghi, Chowali, maw kel ajáw. Too trashcla mandi.
Maw kel ajáw. Keressa too dova apopli, moonjerova toot.
Moonjadóm lati's wast. Jindás yoí so mandi ker'd.
Choomerova toot te wel toot rinkeni.
Te wel yov akei konáw, yov pooker asár mendi, so yon penenna.
Yov peldás adré o paani kei o bairé jals.
Hotcher o poryáw, adré o yog, talé o papin.
O poori joovel diás o wooda, ta o chei adré o kair pendás "So komessa too, poori gairí?" Yoí pendás, "Choori poori joovel shom mé." (Vide Pasp., p. 582.)
Hokki, doosta gaujé wen akei to mendi.
Gaujé shoonenna men. O gaujé see welin'. So mandi kerova konáw.
Rak asár ti toovlo. Righerova lesti, pensa mi yokaws adré mi shoro.
Díktóm leski yokaw pordo paani.
Keker mi yokaw te dikova yoí apopli.
Bissadas too doova biti lil, so pookers toot o tatcho laváw?
Mandi bissadóm lesti.
Yon chivenna lesti opré o misali.

For God's sake, mates, don't do so. You frighten me.
Don't do so. (If) you do that again, I will pinch you.
I squeezed her hand. She knew what I meant (lit., did).
Don't stand in the front of me like that. Let me see.

Stand back.
I will kiss you if you are pretty.
If he were to come here now, he would tell us what they say.
He fell into the river (lit., the water where the ships sail).

Singe the feathers, in the fire, off the goose.
The old woman knocked (at) the door, and the girl in the house said, "What do you want, old woman?" She said, "I am a poor old woman." Cf. Pasp., 582.

Look out! A lot of strangers are coming here to us.
The Gentiles hear us. The Gentiles are coming. What shall I do now?
Take care of your tobacco. I will keep it, like my eyes in my head.
I saw his eyes full of tears.
May my eyes never see her again.
Did you forget that little book which tells you the right words (i.e., an English Dictionary)?
I forgot it.
They put it on the table.

Continued.

Roker too avrí, jaw mandi can shoonova toot.
Roker shookés.
O ven see boot shilalo.
Mook mendi jal, or jalóm (sic) mendi, kater sooto.
Mendi dióm yon (for lendi,) kil ta mauro.
Dordi, doova's a tarno rei pirivin' a tarni rauni.
Yov see bitadér ta mandi,
O kam kedás mandi kaulo. O kam see jaw tatto.
Yoï kek na kedás-les. Yov pendás lati kek nanéi te kel ajáw.
Mandi shom kino. Mandi besh’d alé, mandi shōmas jaw kino. Mandi chör’d mandi adré o koppa, jaw shilalo sas mandi.
Soskí kedás-les talla?
Kei mendi jal to lel paani te pee? Mandi jinova.
Pardel kova stigher, talé dova poov, posh o’ a bauro rook, ‘doi see a rinkeno tan o’ paani. O paani vel avr’é o hev odoi.
Kek nanei mandi can chiv meero wast jaw door see too.
Kei see mendi te jal te atch tedivvus?
Kanna vián tumendi akei?
Viém akei o waver Kooroko.
Kedé a bauro godli o waver divvus.
Kon sas doova? Kek na jináw mé.
Pooker mandi choomoni te and tooti.
And mandi kon a koshto bauro matcho. Kerova-les monghi o’ kooroko divvus to mi hoben.
Yov kom’d asár lendi dooï sar yekera.
Yon ghien avri dooï ta dooï ketané.
Tardadóm-les talé.

Speak out, so that I can hear you.
Speak low.
The winter is very cold.
Let us go to sleep.
We gave them bread and butter.
Look, there is a young gentleman courting a young lady.
He is less than I.
The sun made me black. The sun is so hot.
She did not do it. He told her not to do so.
I am tired. I sat down, I was so tired. I wrapped myself in the blanket, I was so cold.
What did he do it for?
Where shall we go to get water to drink? I know.
Over this gate, down that field, by the side of a big tree, there is a pretty spring. The water comes out of the hole there.

I cannot reach as far as you.

Where shall we go to stop to-day?
When came ye here?
We came here the other Sunday.
They made a great noise the other day.
Who was that? I do not know.
Tell me something to bring you.
Bring me then a good big fish. I will cook it on Sunday for dinner.

He loved them both equally.
They went out two and two together.
I pulled him down.

Continued.

Kek yov mook mandi jal avri. Kek yov komela man te roker to waver moosháw, jaw wafedó see-ló 'dré lesko zec. Yov pendás ta mandi jals palla waver moosháw.

Maw wooser baryáw!

Rak tooti. Maw ker a hev adré o kooshni. Sor o koli pelela adrál lesti, tastís.

Yon hotchadé lenghi koli.
Yon bikindé o joolk kater dova rei.
Yon yoozhadé lenghi skrunya.
Yon rodé palla lenghi dei.
Yon merdé troostál o bogenya.
Yon ridadé lenghi kokeré tatcho mishto.
Yon pidé pensa matché.
Yon vién sor koordené mishto.
Yon atchté trín divvusáw adré dova tan.
Mendi shoondás sor yon pendé.
Yon pandadás opré dova trooshni o' koshtáw.
Yon andás mendi opré mishtó, pensa reiáw ta raunia.
Mookás mendi pootchás sor dulla folki.
Mookás sor mendi kerás opré o boshomengri.
Yon lié o moosh, talla yon chidé-les 'dré o steripen.
Chidé-len sor adré o steripen.
Yov azadás lesti opré.
Mendi shom sorkon cheerus kairin' a godli yek te waver.
Mendi see sorkon chairus chingerenna kater yek te waver.

He will not let me go out. He does not like me to speak to other men, he is so jealous. He said that I go after other men.
Don't throw stones.
Take care. Don't make a hole in the basket. All the things will fall through it, if they can.
They burnt their things.
They sold the dog to that gentleman.
They cleaned their boots.
They cried for their mother.
They died of the smallpox.
They dressed right well.
They drank like fishes.
They all got well beaten.
They stayed three days in that place.
We heard all they said.
They tied up that bundle of sticks.
They brought us up well, like gentlemen and ladies.
Let us ask all those people.
Let us all play on the fiddle.
They arrested the man, afterwards they put him in prison.
They put them all into the prison.
He lifted it up.
We are always making a row with one another. We are always quarrelling with one another.
To test the resemblance between the Turkish and English Gypsy dialects, we asked in English the following sentences taken at random from Dr. Paspati’s book. The parallelism could be drawn much closer by carefully selecting corresponding English Gypsy words, but, on principle, we have preferred a Gypsy’s own language, even when unnecessarily discordant.

**TURKISH-GYPSY.**

Savó mas kaména [pl.]? (p. 75)
Asavké manushénde te na biknés. (75)
Me yáká na diklé asavké sukár romniá. (75)
İsf ohtó divés k’ alióm avatía. (74)
Sostar marghiás tut? (74)
Djanén so khuyazghióm tumén? [pl.] (74)
Sostar utchardán i khaníng? (74)
Terávas do pralén. (76)
Dinómás too, ta na linánas len. (100)
Astardó i tchirikliá, ta tchindó la, pekló la, khaló la. (100) — [Singular used.]
Tavdé mas, khalé, pelé, sutté peske. (100)

Me, sar t’ astarív avaklé tchirikliá [sg.?] (104)
Leskere bal baré isás, ta umblawdó les opré ko karadjíl. (157)

Kamáma yek báli pái te piáv. (159)
Tu nána djanés, mo gadjó ka bandél man andré ko ker. (160)
O grast paravghiás po bandipé. (160)
Nánastí panlíóm me yáka. (160)

**ENGLISH-GYPSY.**

Sávo mas too koméss [sg.]? (p. 75)
Kek too bikin te jafra moosháw.

Meeri yokáw kekera dikté jafra rinkeno joovel
Dooi-stor divvuses (see) kanna mandi vióm akei.
So diás toot troostál?
Too jinessa so mandi kordóm toot troostál? [sg.]
Soski cherdán too o hanik?

Mandi sas dooi paláw.
Mandi dióm lendi toot, ta kek naneí too lián len.

Yon tildás o chiriklo, chindás les shoro talé, chidé-les adré o koro, ta hodéd-les. — [Plural used.]
Yon kerdé o mas, hodéd-les, ghién talla kater woodrus, ghién lendi sor to sooto.

Sar see mandi te lel kolla chiriklé [pl.]
Dosta balaw ’sas opré lesko shoro, ta yon pandadás-les opré o rook ta lesti.

Komova koro paani te pee.

Kek na jinessa too, meero rom pandás asár mandi opré adré o kair
O grei pogadás lesko shelo.

Kek mandi pandadóm m yokáw.
GENUINE ROMANY COMPOSITIONS.

I rakli, ta sar ghelé péske, panlías pi vudár. (160)
Ovoklé divesénde, isás yek manúš, ta terélas trínén rakičén, penghiás, me kamadjávé polináte, putcháva tuméndar, so kaméla tumar' oghí, t' anáv tuménghe. [pl.] (394.)

O rakli pandadás o wooda, kanna yon sor ghile avrí.
Adré kola divvusáw 'sas a moosh. Trin rakliaw sas yov. Yov pendás lendi. "Jalova kater o bauro gav. So komessa toot mandi te and pauli tooti [sg.]?"

New or Broken Dialect.
[It is scarcely necessary to observe that there is no precise line of demarcation between the old and new dialects.]

THE BENGAULER.

Mandi never dik'd a gaujo to roker Romanes, pensa a Bengauler mandi once met in Derbyshire. We were jalín' along the drom with our vardos, and I was the shorenegro and mandi dik'd a moosh beshin' apré a stigher, and his mooî was kaulo pensa Romani-chal, and he pen'd to mandi, "Sar shan, pal?" and I dik'd at lesti, and yov kek pen'd variso till some gaujos sar lenghi's wardos had jal'd past, and then I said, "Are you a Romani-chal?" and he pen'd, "Kek, mandi shom a Bengauler. Mandi didn't kom to roker aglál dula gairi," and then we roker'd a bauro cheerus, and mandi jin'd sor yov pen'd. So you dik the Bengaulers can roker Romanes.

Translation.

I never saw a Gentile (able) to talk Gypsy like a Bengaî man that I once met in Derbyshire. We were going along the road with our waggons, and I was the chief, and saw a man sitting on a gate, and his face was dark like a Gypsy. He said to me, "How are you, mate?" I looked at him, but he said nothing till some Gentiles with their
GENUINE ROMANY COMPOSITIONS.

carts had gone past, and then I said, "Are you a Gypsy?" He said, "No; I am from Bengal. I did not like to talk before those men;" and then we talked a long time. I understood all he said, so you see the Bengalese can talk Gypsy.

THE THREE WORDS.

BY ISAAC M——-

Look here, Koko! If tooti 'll del mandi pansh kol, mandi 'll pooker tooti trin lavyaw tooti doesn't jin.

"Keker, my pal. Kek if mandi jins lesti. Pooker mandi so see the lavyaw adré Gaujines, and mandi 'll bet the five shillings mandi jins Romanes for lendi."

"Ourli. Doova see tatcho, Ike. Pooker the Rei 'dré Gaujines and dik if he doesn't jin the Romanes."

"Well, Koko. Pooker mandi sar tooti'd pen, 'Put the saddle and bridle on the horse, and go to the fair."

"Chiv the boshto and solivardo 'pré the grei and jal to the welgaurus."

"Doova 's kek sor tatcho, Koko. Mandi 'd pen 'Dordi, chawoli; jal and lel the boshto and solivardo. And the vardo akei, and chiv the grei adré lesti and mook 's jal to the welingaurus, and have some peías.' Doova 's the tatcho drom to pen so mandi pootch'd tooti."

"All right, Mr. H——; I see, 'six of one and half a dozen of the other.' And what are the other words?"

"Pooker mandi, Koko, so see the Sun adré Romanes."

"The Sun. Well, I call that Kam."

"Keker, Pal. It's Tam, not Kam. And what's a signpost?"

"A siker-dromengro, or a sikermengro."

"Well, a sikermengro might do, but that's a show. We calls a signpost a pookerin'-kosht, but I see tooti jins doosta Romanes, and (getting up to leave the tent) I dare say as how you jins more lavs than any of mandi, but 'the great secret' you'll never jin. Only tatcheno Romanes jin DOOVA, and they'll never pooker TOOTI."
[And off he went, leaving us to conceal our discomfiture by cracking with the rest an old joke on Freemasonry and red-hot pokers. After a while, the moth returned to singe its wings a little more in the candle, and was asked if there were any more five-shillingworths of words we did not know, and in reply we were asked,

"Pooker mandi so see a beurus?"

"A brewery?"

"No; a beurus."

"A Livena-kelin' kair?"

"Keker; that's a brew-house. I said a beurus.

"Well, I don't know that word at all."

"It's a parlour, Koko. The shorokono tan of the kair. I thought mandi'd latch choomoni tooti didn't jin, besides 'the great secret,' and tooti'ill never get to jin DOOVA."

TRANSLATION.

"Look here, old fellow (lit., Uncle)! If you'll give me five shillings, I'll tell you three words you do not know."

"Not I, my friend; not if I know it. Tell me what are the words in English, and I'll bet the five shillings I know Gypsy for them."

"Yes, that's fair, Ike. Tell the gentleman in English, and see if he does not know the Gypsy."

"Well, old boy. Tell me how you would say, 'Put the saddle and bridle on the horse, and go to the fair.'"

"Chiv the boshto, and solivardo 'pre' the grei, and jal to the welgaurus." (Put the saddle and bridle on the horse, and go to the fair.)

"That is not quite right, old cock. I would say, 'Dordi, chawoli, jal and lei the boshto and solivardo. And the vardo akei, and chiv the grei adré lesti, and mook's jal to the welingaurus, and have some peias.' (Hi, mates, go and get the saddle and bridle. Bring the cart here, and put the horse to, and let us go to the fair, and have some fun.) That's the right way to say what I asked you."
"All right, Mr. H——; I see: six of one, and half a dozen of the other. And what are the other words?"

"Tell me, old fellow, what the sun is in Gypsy."

"The sun. Well, I call that Kam (Sun)."

"No, friend. It's Tam, not Kam. And what is a Signpost?"

A Siker-droméngr (Show-road-thing), or a Sikerméngr (Shower)."

"Well, a Sikerméngr might do, but that is a Show. We call a Signpost a Pookering-kosht (a Telling-post), but I see you know plenty of Gypsy, and I dare say you know more words than any of us, but 'the great secret' you will never know. Only real Gypsies know that, and they will never tell you."

He went out, but returned not long after, and said,—

"Tell me, what is a beurus?"

"A brewery?"

"No, a beurus."

"A Liveña-keīn'-kair (beer-making house)?"

"No, that's a brew-house. I said a beurus."

"Well, I don't know that word at all."

"It's a parlour, old cock. The best room of the house. I thought I would find something you did not know, besides the 'great secret,' and you will never get to know that."

THE CHASE.

BY IKE M——.

You jin Wester, Koko. Lesko dad was a kooromengro adré the kooromongri, and he was killed by lightning. Lesko dei was a Matcho. Romani-chals used to chin alé lenghi wongushties then, so they wouldn't 'press' them. And they chased my dad. A Kooromengro opré a grei wel'd, and my dad praster'd avř, and the kooromengro kister'd palla lesti, and my dad lel'd talé his choxas, and hokter'd adré the paani, and jal'd to the wover rig, and the Kooromengro had a yogomeskro adré his wast, and he
hokter’d pardal the paani opré his grei, and wel’d to my dad and pen’d ‘Atch, or tooti ’s a mooło mooosh.’ And some used to pander lenghi wongushties with dori, and lime, and soft soap, to kair them bongo, so they wouldn’t lel them for the Kooromongri.

TRANSLATION.

You know Sylvester, mate. His father was a soldier in the army, and he was killed by lightning. His mother was a Herne. Gypsies used to cut off their fingers then, so that they would not ‘press’ them. And they chased my father. A soldier on a horse came, and my father ran off, and the soldier rode after him, and my father took off his shoes, and jumped into the river, and swam to the opposite bank. The soldier had a gun in his hand, and he jumped over the stream on his horse, and came up with my father, and said, “Stop, or you’re a dead man.” Some used to tie their fingers with string, and lime, and soft-soap, to make them crooked, so that they would not take them for the army.

IKE’S DOG.

BY IKE M——.

The Bauro Steripen’s the Bailey [the New Bailey, Salford], Koko. And they bitcher’d me a godli for a jookel, as they pen’d mandi’d chor’d. But I didn’t chor lesti. It was my nogo jookel. Mandi jin’d lesti when it was born. And I lel’d Mr. R——s, the rokeromengro, to roker for mandi. And they kair’d mandi pesser pansh bar for the jookel, and lel’d lesti from mandi, and del’d lesti to the Rei. And mandi pesser’d the rokeromengro stor bar more. And yek divvus, when mandi was atchin’ over odoi by Belle Vue [pleasure-grounds near Manchester], the jookel weł’d to my tan apopli. And when they weł’d, and pen’d as mandi must del it opré apopli, mandi pen’d ‘Keke. Mandi’s pesser’d nearly desh bar for lesti, and mandi’ll kek del it opré.’ And I jal’d to the rokeromengro, and he
GENUINE ROMANY COMPOSITIONS.

pen'd they couldn't lel the jookel, 'cause mandi'd pesser'd the pansh bar. And mandi righer'd doova jookel a bauro cheerus, and called it 'Bailey.'

TRANSLATION.

The big prison is the New Bailey at Salford, mate. They sent me a summons about a dog, which they said I had stolen; but I had not stolen it. It was my own. I had known it from a pup. I got Mr. R—s, the attorney, to speak for me. They fined me five pounds for the dog, and took it from me, and gave it to the gentleman. I paid the attorney four pounds more.

One day when I was stopping yonder by Belle Vue pleasure-grounds, near Manchester, the dog came back again to my tent. They came, and said I must give it up again. I said, "No; I have paid nearly ten pounds for it, and I will not give it up." I went to the attorney, and he said they could not take the dog, because I had paid the ten pounds. And I kept that dog a long while, and called it 'Bailey.'

'PUMPING.'

BY PHILIP M—-

Koliko raati, rei, dooi trin o' mendi's folki were adré the kitchecma odof pardal the drom. And a rei was odoi as had doosta luva wi' lesti, and he was posh motto, and pootch'd mendi's folki to dik lesti keri, as he was trash he'd be loordo opré the drom. And as they were jalin' keri wi' lesti a praastermengro wel'd and pen'd, they was kairin' a bauro godli, and were sor motto. And the rei pen'd they were kek motto, and pooker'd lesti to jal avri lesti's drom, and mook him akonyo. And the praastermengro wouldn't jal avri the drom. Ajaw the rei lel'd lesti by the pikio, and kair'd lesti jal avri the drom. And the praastermengro lel'd him opré for lesti, and pen'd as he'd 'assulted' him. But they mook'd the rei jal keri, and pen'd as they'd bitcher
GENUINE ROMANY COMPOSITIONS.

him a godli. *And* mandi’d kom to jin, rei, *if the* pookinyus will mook lesti roker for his kokero, *or must* lesti lel a rokeromengro to roker for lesti.

**TRANSLATION.**

Last night, sir, two or three of us were in the inn there across the road. A gentleman was there that had a good deal of money with him; and he was half drunk, and asked us to see him home, as he was afraid he would be robbed on the road. As they were going home with him, a policeman came, and said they were making a great noise, and were all drunk. The gentleman said they were not drunk, and asked him to get out of his way, and leave him alone. The policeman would not get out of the way, so the gentleman took him by the shoulder and made him get out of the way. The policeman took him up for it, and said that he had assaulted him; but they let the gentleman go home, and said they would send him a summons. I want to know, sir, if the magistrate will let him defend himself, or must he get an attorney to defend him?

**WAVER-TEMENGRI ROMANIES.**

*BY FENNIK P—*.  

*Did* mandi ever dik any waver temengri Romanies, rei? Our. Yekorus See a doosta beshes kenáw. Mandi sas at Bury (Lanc,) welgaurus, and Wester Bossel, and Ike H—, and boot adoosta waver Romanies tei. *And* some waver Romani folki sas odoi as mendi didn’t jin. Yon atch’d talé a bitto drom sor by lendi kokeros. They were more copper like adré lendi mooiaw dan mendi and kek as you might pen tatchi kauli folki. They were doosta barvali folki—sor with roopni kollies and sonakei—wi’ bauri roopni wangushters apré lendi vongushies and adré lendi kanyáw tei, and roopni kollies, peemengries, Koros, shoodilaw, and bauro vardos, and fino greis, and roodo sor adré kaish, and wi’ fino rivoben opré lendi dummos. Kavakei folki
were waver temengri Romanies, don't you jineśs, rei, and had lel'd sor kavodoi roopni kollés and jaw kissi luva by panjerin' the gaujos. They was a waver breedopen to mendi.

We were sor adré a kitchema palla the welgaurus yek raati rokerin' about kavakei folki, don't you jineśs, and Wester kom'd to lel lendi to jal mensa. Yov was beseen wi' lendi roopni kollés, and sonakei, don't you dikess, rei. He kom'd to roker wi' lendi, but bless you, rei, he couldn' jin posh o' sor lendi rokeropen. They roker'd so deep, don't you dikéss. Yov jin'd dosta, but kek sor o' lesti, komodáir dan sor mendi.

'It'd be mishto to lel lendi to jal mensa,' hotchov, 'they're such barvali folki' hotchov.

And mandi pen'd to lesti, 'Maw chiv your píko avrí, they'll none jal mensa—they'll kek demean their kokeros to the likes o' mendi—they're komodair to jal wi' kralisies, and bauri reiéaw, patsova toot,' hotchov.

Meéro chor—kavakei tarno moosh akei met a tarno Frenchi Romani-chal yek cheerus at Newcastle. Yov'd kekeni romni, or vardo, or chavies wi' lesti. Yov sas a tarno unromedo moosh—a wild sort of a tarno moosh. Yov roker'd dosta Romanes yov didn't jin.

And a waver cheerus mandi was adré the Korengi-tém, and a kaulo moosh sas odoi adré a kitchema mendi'atch'd at. He was holin' kal-mauro and pecin' pobesko-livena. Kavakei moosh dik'd at mendi a bauro cheerus. 'Sarshan, pal?' hotchov—as it might be your kokero, rei, to-raati. "Sarshan, bor?" hotchov, "shan tooti Romani?"

"Kek, I'm an Injun," hotchov.

"Does tooti jiness Romanes?" hotchov.

"Our, pal, doova's mandi's nogo chib," hotchov. And we roker'd ketnes a bauro cheerus; and he didn't jin sor mandi pen'd to lesti, don't yon dikéss, rei, and mandi didn't jin' sor leski's lavyáw, but mandi jin'd dosta.

Mandi shoon'd there were some waver temengri Romanies we'l'd to Epping Forest doot trin beshaw ago, but mandi
didiit dik 'em mi kokero; I only heared on 'em, don't you dikéss, rei.

Kavakei moosh has wel'd adré the French tem. Yov's a Petalengro. He dik'd the Romanes odoi, but they don't roker their lavs tatcho pensa mendi does; and when they wels to a bauro gav they jals to the shoroko praaster-mengro, and pens 'mendi kom's to atch akei a cheerus,' and the moosh dels lendi trin stor divvuses or a kooroko to atch and pookers lendi kei they're to atch, and doova's mishtier dan akei. The praastermengros akei kair mendi jal sar sig as we atch and mandi's too naflo and pooro to jal opré the droms sor the raati when mandi's kino and the vardo's too bauro to jal opré the drom adré the kaulo raatis, so mandi atches akei opré the Kaulo.

Doova moosh odoi as mandi was rokerin' about jivs adré the gav akei. Yov romer'd a gauji, and yov's a barvalo moosh kenáw, and leski's romni kek jins a lav o' Romanes as ever I heared on.

FOREIGN GYPSIES.

BY PHOENIX S———.

Did I ever see any foreign Gypsies, sir? Yes, once. It is a good many years ago. I was at Bury Fair; and Sylvester Boswell, and Isaac H., and a lot of other Gypsies too. Some other Gypsies were there that we did not know. They camped down a lane quite by themselves. They were more copper-like in their countenances than we, and not, so to speak, real black people. They were rather rich folk, with all sort of gold and silver things, and big silver rings on their fingers and in their ears too; and silver articles—teapots, cups, and dishes; and large waggons, and splendid horses; and they were dressed in silk from head to foot, and had fine clothes on their backs. These people were foreign Gypsies, don't you know, sir, and had got all those silver articles and so much money by wheedling the Gentiles. They were of another breed to us. We were all
in an inn after the fair one night, talking about these people, don't you know, and Sylvester wanted to get them to join us. He was dazzled by their gold and silver, don't you see, sir. He wanted to talk with them; but bless you, sir, he could not understand half of all their talk. They spoke so deep, don't you see. He understood a good deal, but not all; more, however, than any of us. "It would be a good thing to get them to join us," he said; "they are so rich," said he. I answered, "Don't put your shoulder out; they will never agree to join us. They will not condescend to join such as us. They are more likely to join kings, and lords, I believe you," said I.

My son, this young man, met a French Gypsy once at Newcastle. He had no wife, or waggon, or family with him. He was a young bachelor—a wild sort of a young fellow. He talked plenty of Gypsy my son did not understand.

And another time I was in Staffordshire, and a black man was there in an inn at which we halted. He was eating bread and cheese, and drinking cyder. This fellow stared at us a long while. "Sarshan, pal," (How do you do, friend?) said he, just as you might have done to-night, sir. "Sarshan, bor?" (How do you do, mate?) said I; "Are you a Gypsy?" "No, I am an Indian," said he. "Do you know Gypsy?" said I. "Yes, friend, that is my own language," he answered. We talked together for some time, and he did not understand all I said to him, don't you see, sir; and I did not understand all his words; but I understood sufficiently.

I heard there were some foreign Gypsies who came to Epping Forest two or three years ago; but I did not see them myself. I only heard about them, don't you see, sir.

This man has travelled in France. He is a Smith. He saw the Gypsies there; but they do not pronounce their words properly, like we do. When they arrive at a town, they go to the chief constable, and say, "We want to stop here for a time," and the man grants them leave to stay three or four days, or it may be a week, and tells them
GENUINE ROMANY COMPOSITIONS.

where they must camp, and that is better than here. The policemen here make us go as soon as we stop; and I am too ill and old to travel all night when I am tired; and my waggon is too big to travel during dark nights, so I stay here on the Common.

That man that I was talking about lives in the town here. He married a Gentile, and he is a well-to-do man now; and his wife does not know a single Gypsy word, so far as I ever heard.

THE POGADO SHERO.
BY ISRAEL P—.-

Ourli! mandi’s bin to the welgaurus at —. I leled mi shero poger’d odoi. You can feel the hev akei adré mi bal stil. It kair’d me divio and I was chiv’d adré the divio kair. It dookers mandi still sometimes. How was it done? Why, a ratvalo gaujo opré a grei wel’d kesterin’ adral the welgaurus, and I was atchin’ odoi, and he pen’d to mandi, “You ratvalo jookel, jal avrí the drom.” (He roker’d lesti adré gaujines you jin.) And, without more ado, he up with a bauro chookni he had adré his wast, and del’d mandi a knock with it opré mi shero. It knocked mi staadi off, and poger’d mi shero, and I pel’d talé opré the poov, and I was nasfalo for a bauro chairus, and jal’d divio, and was chiv’d adré a divio kair, and the gaujo never did nothing for mandi. The Beng te lel lesti. He kester’d away, and mandi never dik’d him apopli.”

TRANSLATION.

THE BROKEN HEAD.

Yes, I’ve been to the fair at ———. I got my head broken there. You can feel the hole here in my hair still. It made me mad, and I was put in the asylum. It hurts me still sometimes. How was it done? Why a cursed Gentile on a horse came riding through the fair, and I was standing there; and he said to me, “You cursed dog, get out of the way.” He said it in English, you know. And,
without more ado, he up with a big whip he had in his hand, and gave me a knock with it on my head. It knocked my hat off, and cracked my skull, and I fell down on the ground, and I was ill for a long time, and went mad, and was put in an asylum, and the Gentile never did anything for me. The devil take him. He rode away, and I never saw him again.

INNOCENCE.
BY ISRAEL P——.

Keker, pal! mandi didn't jin as they was chordi kovas. You dik, me and mandi's romni akéi jin'd Bill, and lesti's romni wel'd to lati, and pen'd, "Will you pawn these kopps for mandi?" So she pawned 'em, you dik, and she del'd her a trin-gorishi, and then she wel'd apopli, and pootch'd her to kin the tickets, and she kin'd em, you dik, but she didn't jin' as the kopps was chor'd. They wanted to make us 'fences,' you jin, without our jining it.

TRANSLATION.

No, mate, I didn't know that they were stolen property. You see, I and my wife here knew Bill, and his wife came to her, and said, "Will you pawn these blankets for me?" So she pawned them, you see, and she gave her a shilling; and then she came again, and asked her to buy the tickets, and she bought them, you see; but she didn't know that the blankets were stolen. They wanted to make us 'fences,' you know, without our knowing it.

AN INQUIRY.
BY ISRAEL P——.

Keker, mandi doesn't jin — Sherratt. Doova's kek a Romani nav. She must be a choorodi. (To his wife)—Mary, av akéi. Kova rei pens as there's a monoshi adré the divio kair at P—— as he thinks is 'posh and posh,'
and kek a moosh has been to dik lati for a besh kenáw. He pens as lati was beeno adré Gloucester. Does tooti jin lati? Mandi jins Glossop, but kek Gloucester. Mandi doesn't jin booti about kova part of the tem, you dik, rei. Mandi wels from Yorkshire. . . . Ourli, pal, mandi’s jivin' adré a kair kenáw, 'cause it's winter, you dik.

TRANSLATION.

No, I don't know — Sherratt. That's not a Gypsy name. She must be a mumper. (To his wife)—Mary, come here. This gentleman says that there is a woman in the asylum at P——, whom he thinks is a half-breeds, and not a single person has been to see her for a year now. He says that she was born in Gloucester. Do you know her? I know Glossop, but not Gloucester. I don't know much about this part of the country, you see, sir. I come from Yorkshire. . . . Yes, mate, I am living in a house now, because it is winter, you see.

WELSH GYPSIES.

In September 1874 I met with a Welsh Gypsy, Oliver Lee, at Bettws-y-Coed, North Wales. His father was an English Gypsy from the Midland Counties; his mother was one of the Woods, patricians amongst Welsh Gypsies. He was born, and had always lived, in Wales; was about twenty-two years old, but, unlike most of the rising generation in England, he could converse in both deep and broken Romanes, as well as Welsh and English.

He and his wife had just been joined by some of her relatives, natives of Worcestershire, but Welsh by adoption; whose children spoke English with a Welsh accent, and some of whom had married amongst the Welsh.

I gathered from Oliver that his two aunts, Mary Wood, nicknamed Taw (W., silent), and Caroline Wood, both aged about forty, spoke Romanes habitually, and only used English or Welsh when talking to gaujos.
After satisfying myself of Oliver's knowledge of the old forms, I read to him "The Widow's Son," "The Licence," "Zuba B——," and "The Fairies," all of which he interpreted correctly to his companions, the eldest of whom seemed to have a hazy recollection of several of the verbal inflections, and kept exclaiming, "It's just as I used to hear the old folk talking when I were a lad." A reference to the stories themselves will indicate how far the deep Anglo-Romanes corresponds with the current Welsh-Romanes. We did not, however, think we were warranted in concluding that the dialects were so far distinct that we must exclude my notes from the vocabularies, and we therefore incorporated the following, as far as the advanced state of the printing of our dictionary was then practicable.

Gypsies are called in Welsh 'Gyptians, Gipsiaid,' and Teulu Abram Hood (A. H.'s family). The origin of the last term is obscure; possibly, Hood is Wood inflected. H. T. C.

Anitráker (Anghiterrakero), n., Englishman. A feminine genitive form.

Ker abba, Make haste.

Bignomus o lilei, Spring (lit., beginning of summer).


Kek chalavár mandi, Don't bother me.

Cham odoi, Halt! ? From atch; the termination seems anomalous.

Chinomongri, n., One pound sterling; cf., chinda, shilling, silver, Sim., 305, 333. A £1 note (now abolished).

Choro gono; boot choro for mandi to righer it. A heavy sack; too heavy for me to carry it.

Cherikléski por, Bird's tail. Dei-eski folki, Mother's people.

Joovieski chuṣa, Petticoat.

Desh'in', Praying.

Kek latcho see. Bishavo divéz see ke-divéz. It is not fine. It's a rainy day, to-day.

Dikóm o Beng; diá opre adré o raati, I saw a ghost (lit., the devil); it appeared in the night.
Didás-les manghi, He gave it to me. Dino sas manghi, It was given to me.

Eiävéla, n., Understanding. Volunteered, in answer to my inquiry for the Romanes of "I do not understand you." 'Hi! he's coming!' (used as a signal.)

Yon ghiávenna, They are singing.

Godlieskro, n., Bell.


Hoxtamangro, n., Toad. Holon, n., Landlord.

Jinova monghi, I know. Mé jinova sor, I know everything.

Too jinessa sor, Thou knowest everything.

Jas amenghi, or, Jas asár menghi, or, Jolta, Let us go.

Lenşa jas’d yor, She went with them. Janna ti oxţén, They will jump (lit., They are going to jump). Jon odot mi kokero, I went there alone. Yoî ghiás, She went.

Kandela, It stinks.


Kerav o mas, Boil the meat. O mas see kedó, The meat is boiled.

Komás (? komova) ti lá-les, I would like to have it.

Kesserova kek, or Kek kesserova monghi, I don't care.


'Doî see mauro, ta mas, ta lovîna; ta so see doî popli, There is bread, and meat, and what is there besides.

Ladjer o moosh, Shame the man. Vârter how he lullers, Look! how he blushes. Lullerova, I am blushing.


Nei-les kek lovo, He has no money.

Oxţenna, They jump. Janna ti oxţén, They will jump.

Kek pandóm okâw sor o raati, I never closed my eyes all night.

Pardel mandi for ye ka, Forgive me for once.
Pek o mas, Roast the meat. Pekova mas, I will roast the meat. O mas see pekó, The meat is roasted.
Poordas, Stairs. Stor-peerengro, Frog.
Repper toot, Remember.
Shomas kino, I was tired. Shanas kinó, Were you tired?
Sor kino shamas, We were all tired. Sor lendi sas kino tei, They were all tired too.
Sóv, v., Coïre. Sooter, v., To sleep.
Strangli, n., Onion = poorumi.
Tarder, v., To stretch. Tré o saula, In the morning.
Vartínimi, They are watching us.
Vissa wi mandi talé koo kitchema? Will you go with me down to the inn?
Yov viás, He came. Sor mendi viám, We all came.
Kek mandi can roker Wolshitikka, I cannot talk Welsh.
Wolsho, n. pr., Wales. Wolshenengro, n., Welshman.

Money.

<table>
<thead>
<tr>
<th>Loli</th>
<th>Farthing.</th>
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<tbody>
<tr>
<td>Posh-hori</td>
<td>Halfpenny.</td>
</tr>
<tr>
<td>Hori, hauri</td>
<td>Penny.</td>
</tr>
<tr>
<td>Door-, trim-, stor-, hori</td>
<td>Twopence, threepence, four pence.</td>
</tr>
<tr>
<td>Pandj hori</td>
<td>Fivepence.</td>
</tr>
<tr>
<td>Shōhauri, shookori</td>
<td>Sixpence.</td>
</tr>
<tr>
<td>Trin-gorishi, koli</td>
<td>Shilling.</td>
</tr>
<tr>
<td>Deshto-kori</td>
<td>Eighteenpence.</td>
</tr>
<tr>
<td>Pansh-kolaw, koorona</td>
<td>Crown, five shillings.</td>
</tr>
<tr>
<td>Posh-koorona</td>
<td>Half-crown.</td>
</tr>
<tr>
<td>Balans, bar</td>
<td>Sovereign, pound.</td>
</tr>
<tr>
<td>Posh balans</td>
<td>Half-sovereign.</td>
</tr>
<tr>
<td>Kótor</td>
<td>Guinea.</td>
</tr>
<tr>
<td>Posh-kótor</td>
<td>Half-guinea.</td>
</tr>
<tr>
<td>Panshengro</td>
<td>Five-pound note.</td>
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APPENDIX.

Bibliography.


Note.—The specimen referred to occurs in Chapter xxxviii., which “treteth of Egypt, and of theyr mony and of theyr speche,” and comprises thirteen sentences in all, which we insert here in extenso:—

Good morrow! Lach iltur ydynes!
How farre is it to the next towne? Cater myla barforas?
You be welcome to the towne. Maysta ves barforas.
Wyl you drynke some wine? Mole pis lauena?
I wyl go wyth you. A vauatosa.
Sit you downe, and dryncke. Hyste len pec.
Drynke, drynke, for God sake! Pe, pe, deue lasse!
Mayde, geue me bread and wyne! Achae, da mai manor la veue!
Geue me fleshe! Da mai masse!
Mayde, come hyther! harke a worde! Achae, a wordey suesse!
Geue me aples and peeres! Da mai paba la ambrell!
Much good do it you! Iche misto!
Good nyght! Lachira tut! (Pp. 217, 218.)

That Boorde collected these phrases from Gypsies, and not from “Egipcions,” no one who knows anything about the language can have the slightest doubt. His description, moreover, of the people is very graphic:—
APPENDIX.

"The people of the country be swarte, and doth go disgisyd in theyr apparel, contrary to other nacyons; they be lyght fyngerd, and vse pyking; they haue litle maner, and euyl loggyng, & yet they be pleas(a)unt daunser. Ther be few or none of the Egipcions that doth dwell in Egipt, for Egipt is repleted now with infydele alyons."

It may also be safely assumed that Boorde obtained his examples from English Gypsies, seeing that a trace of English is evident in combination with Gypsy proper. Thus in his tenth sentence occurs the expression "a wordey susse (tusa) = a word with thee. Most of Boorde's sentences have been dissected and explained in a previous portion of our work. According to Professor Miklosich, to Dr. Zupitza of Vienna, belongs the honour of having first recognized the true character of our English Doctor's examples of "Egipt speche," which are admitted to be the oldest known specimens of the Gypsy language.

It is a curious circumstance that modern research should be indebted to two of our own countrymen for the earliest ethnographical and linguistic data which have been found relating to the Gypsy race. The first historical reference to the Gypsies occurs in the work of an Irishman, entitled "Itinerarium Symonis Simeonis et Hugonis Illuminatoris ad Terram Sanctam," primus eruit ediditque Jacobus Nasmith, A.M., S.A.S., Cantab., MDCLXXVIII., Ex. Cod. MS., in Bibliotheca Coll. Corp. Christi Cant., No. 407. Simon Simeon vel Simeonis (Fitz Simeon, in the vernacular), 'was a Minorite of the rule of St. Francis, of a Convent established in Dublin, from which city, in company with another friar, Hugh the Illuminator, he commenced his pilgrimage on the 15th of April, 1322.' He informs the readers of his Itinerary, in somewhat Quixotic language, that having 'despised the summit of honour,' he was 'inflated with the Seraphic ardour of visiting the Holy Land.' (Vide "Retrospective Review," 2nd Series, vol. 11, pp. 232—254.) On their way the two friars made a short stay in the island of Crete, where, it appears, they saw the Gypsies, whom Fitz-Simeon described in a passage to which Bryant originally directed attention. M. Bataillard, of Paris, has recently pointed out that it referred to the island of Crete, and not to Cyprus, as had been previously supposed. There are some small verbal inaccuracies in Bryant's transcript of this passage, which would be scarcely worth indicating if they had not been repeated by most subsequent writers, who seem not to have verified the quotation by consulting the prime authority. The passage taken verbatim from Nasmith, the first and last editor of the "Itinerarium," (p. 17, lines 21—31) stands thus: "Ibidem et vidimus gentem extra civitatem ritu Graecorum utentem, et de genere Chaym se esse asserentem, quæ raro vel nunquam in loco
aliquo moratur ultra xxx dies, sed semper velut a deo maledicta vaga et profuga post xxxm diem de campo in campum cum tentoriis parvis oblongis nigris et humilibus ad modum Arabum, et de caverna in cavernam discurrit; quia locus ab eis inabitatus post dictum terminum efficitur plenus vermibus et aliis immunditiis, cum quibus impossibile est cohabitare."


Grammar.

NOUN.

Page 14.—After paragraph commencing "Besides," add "According to M. Vaillant, (Grammaire Rommane, Paris, 1868, p. 37,) the Roumanian Gypsy noun forms its genitive in -esko, m., -eski, f., and the genitives of the pronouns (40) are sing., manki, tuki, leski, laki; pl., amenki, tumenki, lenki; while the possessive adjectives (41,) are sing., maro, tiro, lesko, amaro, tumaro, lengo; pl., miri, tiri, leski, amari, tumari, lenj'i. The agreement in this respect, as otherwise, between the two dialects is remarkable."

Page 15, line 14.—Akoro., vide Anitrakero (Anghiterrakero), Welsh Gypsy. Also in the two insults, Ti doki hev (Lieb., dakri), and Mi booliokri.

Page 16.—Plural.—Sometimes the plural ends in i, and probably results from a softening of the final e sound, which is a common plural termination in the deep dialect.

Page 21.—Nouns peculiar to the dialect.—We have since met with several of these words in foreign Gypsy Vocabularies.
Page 22.—After Class I., read, "Similar terminations forming abstract nouns are frequent in the Roumanian Gypsy dialect; vide Vaillant."

ADJECTIVE.

Page 23.—Rankano (fornem) and kiska (god) occur in Sundt. Latcho is inserted in our vocabulary, but we have only met with it once (vide Welsh Gypsies). On one occasion we heard an English Gypsy use Tatcho divvus for Kooshto or Latcho divvus. Lachi and comp. Lachittur are met with in Boorde.

VERB.

Page 35.—Av, Rov, Siv, Sov, Tov, etc. 
Av-ava, Rov-ava, Siv-ava, etc.
According to some authorities, the first v in these verbs really forms part of the root (vide Pasp., Pott, etc.) A comparison with the Sanscrit supports this view.

Page 36.—To follow 15th line. 1st pers., pl., -dsa, -ās. We have met with the forms -assa, -ās, -essa, for the 1st pers., pl., pres. and fut., e.g., Doi mendi atchessa, or atchassa. There we will stop.

Page 37.—We have met with several examples of the 1st pers., pl., of the perfect ending in dēm, e.g., koordem (koordo + shem), We fought. Chidēm (chido + shem,) We put.

Page 40.—To follow Past Participle:—
The Passive voice is formed, in deep Romanes, by the past participle preceded by one of two auxiliary verbs. 1st. By the verb to be, shom, shan, see, etc., q.v.

Examples.
Mandi shom mooklo sor kokero, I am left all alone.
Yov sas dikno, He was seen.
Yov sas anlo aprē adre dova tem, He was brought up in that country.
APPENDIX.

2nd. By the verb to become, 'vel, 'vel, etc., q.v., especially when the future is to be expressed.

Examples.

O grei te vel panto, The horse will be pounded.
Mandi te vel kerdO, I shall (or should) be done (for).

Compare 'vel and 'vel with Dr. Paspati, page 80. Uvava(a), Uves(a), Uvel(a), etc. Dr. Paspati first pointed out the existence of the verb Uvava, to become, which had always been previously confounded with Avava, to come.

PRONOUNS.

Pages 42, 43.—The promiscuous use of dative and accusative forms for the accusative is also met with in the German Gypsy dialect (vide Liebich, p. 102).

The pronoun in the dative is frequently found following verbs, and then apparently often partakes of the nature of a reflective pronoun, e.g.,—

Besh-tooki 'le, Sit yourself down.
Hoxtor-tooki, Jump; Praster-tooki, Run.
Holovca-tes monghi, I will eat it myself.
Ghias-peski, He took himself off.

See Pasp., e.g., p. 608, sentence 40, kamadjav manghe, je m’en irai.

Dictionary.

The following words were omitted, or have been since collected:—

Booînôva, z., I boast. See Booînô
He boonès his kokero, He praises himself. Note: Booînelopus, p. 61, is probably Booînela pes
Dikomengri, } Watchers, watchmen
Diksomengri, } Window
Dikomeskro hev,
APPENDIX.

Dooïeni, Second
Gaveskro (gavengro), Policeman
Jindo moosh, Scholar
Kitchemeskro, Innkeeper
Klisinomengro, Lock
Koosh, n. and v., Lie, falsehood; cf. Pasp., kushipe
Moskro (mooshkero), Constable
Mumparus, Mumper
Okki, add “(hokki); cf. Pasp., aká, ceci
Okki, lel-les tooti, Here! take it!
Okki, a rei wela 'kei, Look out, there is a gentleman coming here!”
Panomeskri-gav, Watering-place
Peker, v., To roast; Pekedo, p. part., Roasted
Raatenghi kova, Nitre
Roomus, Romanes
Shoonomus, News
Shoonopen, News
Stanyamengro, Stableman
Staromeskries, Prisoners
Songo, Match
Tatchomus, Truth
Tatti-peerengri, Irish, i.e., hot (blooded) tramps
Trashermengro-kova, Lightning
Tilomeskro, Pot-hook
Weshenghi-chiriklo, Wood-pigeon.

See also the following Tales.

Genuine Romany Compositions.

[Want of space prevents our giving Translations.]

THE BALL.

Né chavoli, too jassa mansa kater dova bitto welgauro tedivvus? Mandi jinova yek koshto kair ádré o bitto gav
—shorokono kair see—kei see bauro kelin'-kamora. Pendás o rauni kater mandi o waver divvus, te wel te yoi's kair te bosher opré o welgauro divvus, yoi dela mandi posh-kotor, ta sor meero hoben, ta piamus, te atchova odoi sor raati, te wel mé te komova. Too wel mandi, too lela posh so mandi lelova. Bosherás too mansa?


Ava-tá kon! Jaw menghi!

"Sar shan, Rauni?"

"Sar shan," hotchi yoi. "Too viás kon?"

"Our, Rauni."

"Lelessa tumendi chomoni te hol, wonka too jala opré te kel?"

"Our, Rauni, sar koméssa, parikeráw toot."


A PRACTICAL JOKE.


Kanna sig yek o' lendi pootchdás mandi, te atch opré ta kel. "Our," hotchi yoi, "mandi jinova sor teero folki kelela mishtó."

Talla yon dela mandi sorkon kova, mol, ta tatto paani, ta vaniso te piova, komdé mandi 'jaw boot. Yon pendé, kekera yon dikté jafra kova kedo ajáw adré lenghi meriben.

THE PUGILIST.

Kanna shom (shōmas) mé tarno moosh, kek na kessadóm troostál vaniso moosh, bitto o' bauro. Feterdér sas o moosh, feterdér mandi komdé lesti. Kek mandi charered o bitto moosháw. Nanei lendi koshto dosta mandi.


Yek Romano moosh koordás te lesti, chiv’d lesti avrí lesti jinomus bitto koosi chairus. Yov atchdás opré popli te koor yov, but kek o waver moosh wela, ta lesti [o Romano
moosh] ghiás kater Drabengro te ratcher (bleed) lesti, keker o Drabengro kela 'jaw, yov koordno sas 'jaw wafedo.

WHY WESTER WON'T EAT MUTTON.

Mandi shómas yekera adré o lileí jala (going) pardál o poovyáw. Diktóm bokrengro (or bazengro), kooser ' te yoosherela bokré. Sor sas (or si-lé) pardál wafedé tanáw, sor pardál lenghi shoré, ta lenghi piké, posh hodno talé, ta kandás pensa a hindo-kair. O bokrengro sas draberiv' o' lendi, te sor [had] koli (rags) chiv'd pardál lenghi shoré. Yov sas draberiv' o' lendi, pensa o wafedo hotchado moosh. Talla dova mandi pendóm, kek mandi hola bokro's mas kek-komi, vonka mé jiv.

(Nota to page 197, line 20.)

Gypsies everywhere evince a strong love for music, but their talents in this respect appear to greater advantage in foreign lands than in this country. With our English Gypsies the favourite instruments are the tambourine and the 'boshomengri,' or fiddle, especially the latter, and we know several good executants on the strings. One of the most gifted and renowned violinists among the Gypsies, in recent times, was a man named Horsery Gray, who died some years ago. We have been told by a Romani-chal that when Horsery had heard a tune he could play it off straightway, putting in such "variations, grace-notes, shakes, and runs," that none of his confrères could compare with him. He played entirely by ear, and not from notes. The gaujos sent for him from long distances to hear his hornpipes.

When an old acquaintance of ours, Charley Boswell, lost a favourite child, he refused to be comforted, abstained from food, becoming much emaciated in consequence, and spent all his time for several weeks after the child's death in playing on his fiddle. He seemed to find his only consolation in confiding his grief to his instrument, and
touching chords which responded in sympathy with his own sad mood.

The Gypsy is always foremost among the "feast-finding minstrels" which attend our English fairs and country wakes. He is to be seen in his glory at a 'kelopen' or frolic, when the mirth grows fast and furious, as with flashing eyes and excited mien he flourishes his fiddlebow and plays the music which keeps in time the flying feet of the dancers. The Gypsy girls are not averse to air their accomplishments on these occasions, and exhibit the same lightness of toe and natural grace which are said to distinguish their continental sisters. Highly favoured is the village swain who has a "dark ladye" from the tents for his partner in the dance.

There are no English tunes with which we are acquainted which can be said to be peculiarly Gypsy. The Abbé Listz has made an extensive collection of Gypsy airs in the Slavonic provinces of the Austrian Empire, where Gypsies abound. "The natives dwelling on the Danube—Hungarians, Moldavians, Slavonians, Wallachians, and others—owe their music to the Gypsies, . . . and many of their melodies have become the national airs of those countries. Their music has been principally developed on the hospitable soil of Hungary, and from thence it has spread all over the Danubian Principalities. The Magyars have adopted them as their national musicians, and there is hardly a village without their minstrels called Lautars."

—Vide Preface to "Gypsy Melodies, etc.," by Charles K. Laporte (London, Augener and Co.); also, "Die Zigeuner und ihre Musik in Ungarn, von Franz Listz."
CORRIGENDA.

Page
xiii, line 4 from foot, for 'Tchingiänés' read 'Tchinghianés'
xxi, " 19, for 'sedo' read 'sdeo'
 5, " 9, for '11' read '17'
 6, " 24, after 'ce' read 'and final i'
 7, " 13, dele 'or liable to inflection'
 14, " 25, for 'stárdi' read 'staádi'
 15, " 27, after 'Prayer' add 'in'
 18, " 8, after 'kéri' add 'or jála kéré', and dele 'or, you see ghilo kéré, he is (has) gone home'
 22, last line, for 'battle' read 'dealings'
 24, line 24, for 'SINGULAR,' 'PLURAL,' read 'MASCULINE,' 'FEMININE'
 26, dele first paragraph
 35, line 9, for 'sheep' read 'sleep'
 38, " 8, for ' boughtedst' read 'boughtest'
 44, " 27, dele from 'of' to 'peske', and add, 'Peski is generally used as a reflective pronoun, cf. Pasp. pes, pése'
 46, line 23, for 'avree, 'vrce,' here and elsewhere read 'avrî, 'vri:'
 46, last lines, for 'Tooostál, Trróstal,' read 'Troostál, Troóstal'
 48, line 17, after 'following' read 'five'
 48, " 29, for 'doóvoré, doóvoré,' read 'doovort, doovort'
 52, " 13, add '(dollá) Pasp., odolé'; last line, for 'bikoyino' read 'bikonyo'
Page

55, for 'Bangarée' read 'Bángaree'
71, line 10, for '-šito' read '-ohito'
75, " 16, for 'navel' read 'umbilical cord'
81, " 14, add 'cf. Lieb., grisni, das Gericht, das Amt'
88, " 20, for 'jändäraka, shawl,' read 'jändäraka, Frauenrock'
95, " 6, after 'adj.,' add 'and pron.'
95, lines 18, 19, 20, cancel from 'Pasp.' to 'alone,' and substitute 'Pott, ii., 107'
98, line 19, for '? Pasp., tekárdava' read 'Pasp., akáráva'
101, " 25, for 'ládipen' read 'ladjipen'
103, " 8, dele 'her'
113, " 10, for 'it' read 'is'
114, " 11, for 'ler' read 'les (lesi)'
124, lines 4 and 5, should be in the first margin
131, line 24, for 'road' read 'ród'
133, " 17, add 'ill'; line 22, for 'dísíolo' read 'dísíola'
134, " 3, for 'are to us' read 'are (have) we'
137, " 2 from foot, for 'ken sigáw' read 'kenáw sig'
141, " 7, for 'stief' read 'stief'
147, " 1, for 'ková' read 'kóva'; and line 8, for 'dová'
    read 'dóva'
151, " 23, for 'ela, come!' read 'ayáwa, to come; uváwa'
    to become'
189, " 9, dele '; after 'divvuses'
195, " 21, for 'dsiturb' read 'disturb'
219, " 9, for 'Doovolesko' read 'Doovelesko'
220, " 7, for 'tootí' read 'tootí'
230, " 5, for 'toti' read 'tootí'
235, " 23, for 'meeripen' read 'meripen'
237, " 2 from foot, dele 'a'
238, " 16, for 'bar' read 'bor'
245, " 19, after 'grass' add 'j'
# INDEX.

<table>
<thead>
<tr>
<th>Title Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dedication</td>
<td>v</td>
</tr>
<tr>
<td>Preface</td>
<td>vi</td>
</tr>
<tr>
<td>Introduction</td>
<td>vii</td>
</tr>
<tr>
<td>Grammar:</td>
<td></td>
</tr>
<tr>
<td>Bibliography of the Dialect</td>
<td>1</td>
</tr>
<tr>
<td>Etymology</td>
<td>5</td>
</tr>
<tr>
<td>Orthography</td>
<td>6</td>
</tr>
<tr>
<td>Accent</td>
<td>7</td>
</tr>
<tr>
<td>Letter Changes, Elisions, etc.</td>
<td>8</td>
</tr>
<tr>
<td>Article</td>
<td>10</td>
</tr>
<tr>
<td>Noun</td>
<td>11</td>
</tr>
<tr>
<td>Adjective</td>
<td>23</td>
</tr>
<tr>
<td>Adverb</td>
<td>29</td>
</tr>
<tr>
<td>Auxiliary Verb</td>
<td>30</td>
</tr>
<tr>
<td>Verb</td>
<td>32</td>
</tr>
<tr>
<td>Pronoun</td>
<td>41</td>
</tr>
<tr>
<td>Numerals</td>
<td>45</td>
</tr>
<tr>
<td>Prepositions</td>
<td>46</td>
</tr>
<tr>
<td>Syntax, Idioms, etc.</td>
<td>47</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dictionary:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Gypsy-English Vocabulary</td>
<td>51</td>
</tr>
<tr>
<td>Appendix to same</td>
<td>158</td>
</tr>
<tr>
<td>English-Gypsy Vocabulary</td>
<td>163</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Compositions; Customs:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Introduction</td>
<td>191</td>
</tr>
<tr>
<td>Pitching a Tent</td>
<td>192</td>
</tr>
<tr>
<td>Choosing a Camp</td>
<td>193</td>
</tr>
<tr>
<td>The Ghost</td>
<td>194</td>
</tr>
<tr>
<td>A Caution</td>
<td>195</td>
</tr>
<tr>
<td>The Haunted Camp</td>
<td>195</td>
</tr>
<tr>
<td>Supper-time</td>
<td>197</td>
</tr>
<tr>
<td>Hedgehog Hunting and Gypsy Cake</td>
<td>197</td>
</tr>
</tbody>
</table>

| Trails                | 198  |
| Lament on the Decay of the Language | 200 |
| Eheu Fugaces          | 201  |
| Funeral Rites         | 202  |
| Horse-dealing         | 203  |
| Zuba B                | 204  |
| Kokeri Indiki         | 208  |
| The White Dog         | 208  |
| In Prison             | 209  |
| Remarks on Mixed Marriages | 210 |

<table>
<thead>
<tr>
<th>Tales:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The Mumper’s Artful</td>
<td>211</td>
</tr>
<tr>
<td>The Knowing Irishman</td>
<td>212</td>
</tr>
<tr>
<td>King Edward and the Gypsy</td>
<td>215</td>
</tr>
<tr>
<td>The Thief</td>
<td>216</td>
</tr>
<tr>
<td>The Fairies</td>
<td>217</td>
</tr>
<tr>
<td>How Petalengro went to Heaven</td>
<td>219</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Translations:</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>The Cock and the Diamond</td>
<td>223</td>
</tr>
<tr>
<td>How the Dog lost his Meat</td>
<td>223</td>
</tr>
<tr>
<td>The Fox and his Tail</td>
<td>224</td>
</tr>
<tr>
<td>The Wolf and the Lamb</td>
<td>225</td>
</tr>
<tr>
<td>Pater Noster</td>
<td>225</td>
</tr>
<tr>
<td>Creed</td>
<td>226</td>
</tr>
<tr>
<td>Ten Commandments</td>
<td>226</td>
</tr>
<tr>
<td>The Lorē is my Shepherd</td>
<td>228</td>
</tr>
<tr>
<td>The Seven Loaves Miracle</td>
<td>229</td>
</tr>
<tr>
<td>Love your Enemies</td>
<td>229</td>
</tr>
<tr>
<td>The Widow’s Son</td>
<td>230</td>
</tr>
<tr>
<td>Title</td>
<td>Page</td>
</tr>
<tr>
<td>-------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>The Supper</td>
<td>230</td>
</tr>
<tr>
<td>The Prodigal Son</td>
<td>231</td>
</tr>
<tr>
<td>The Rich Man and Lazarus</td>
<td>233</td>
</tr>
<tr>
<td>Zacchaeus</td>
<td>234</td>
</tr>
<tr>
<td>The Good Shepherd</td>
<td>235</td>
</tr>
<tr>
<td>MISCELLANEOUS:</td>
<td></td>
</tr>
<tr>
<td>Tempora Mutantur</td>
<td>236</td>
</tr>
<tr>
<td>Speed the Parting Guest</td>
<td>236</td>
</tr>
<tr>
<td>The Child's Caul</td>
<td>237</td>
</tr>
<tr>
<td>Nausea</td>
<td>237</td>
</tr>
<tr>
<td>Stag Hunt</td>
<td>238</td>
</tr>
<tr>
<td>An Assault</td>
<td>238</td>
</tr>
<tr>
<td>Hiding</td>
<td>238</td>
</tr>
<tr>
<td>Washing, shopping, etc.</td>
<td>238</td>
</tr>
<tr>
<td>Stealing a Wife</td>
<td>239</td>
</tr>
<tr>
<td>Sickness and Recovery</td>
<td>239</td>
</tr>
<tr>
<td>In Debt</td>
<td>240</td>
</tr>
<tr>
<td>Ipse Dixit</td>
<td>240</td>
</tr>
<tr>
<td>A Reminder</td>
<td>241</td>
</tr>
<tr>
<td>A Proud Man</td>
<td>242</td>
</tr>
<tr>
<td>A Pedestrian</td>
<td>242</td>
</tr>
<tr>
<td>The Licence</td>
<td>242</td>
</tr>
<tr>
<td>The Greyhound</td>
<td>242</td>
</tr>
<tr>
<td>The Frog</td>
<td>243</td>
</tr>
<tr>
<td>The Gypsy's Cat</td>
<td>243</td>
</tr>
<tr>
<td>Squabble</td>
<td>243</td>
</tr>
<tr>
<td>Apple Tree</td>
<td>244</td>
</tr>
<tr>
<td>Polite Inquiries</td>
<td>244</td>
</tr>
<tr>
<td>The Knowing Horse-dealer</td>
<td>245</td>
</tr>
<tr>
<td>WESTER:</td>
<td></td>
</tr>
<tr>
<td>Autobiography</td>
<td>246</td>
</tr>
<tr>
<td>Codling Gap</td>
<td>247</td>
</tr>
<tr>
<td>Verses</td>
<td>248</td>
</tr>
<tr>
<td>Letters</td>
<td>248</td>
</tr>
<tr>
<td>Genealogy</td>
<td>252</td>
</tr>
<tr>
<td>DIALOGUES:</td>
<td></td>
</tr>
<tr>
<td>Three from the 1st Edition</td>
<td>254</td>
</tr>
<tr>
<td>At Dinner</td>
<td>260</td>
</tr>
<tr>
<td>Extracts from our Notebooks</td>
<td>263</td>
</tr>
<tr>
<td>Paspati's Sentences compared</td>
<td>272</td>
</tr>
<tr>
<td>NEW DIALECT:</td>
<td></td>
</tr>
<tr>
<td>The Bengauler</td>
<td>273</td>
</tr>
<tr>
<td>The Three Words</td>
<td>274</td>
</tr>
<tr>
<td>The Chase</td>
<td>276</td>
</tr>
<tr>
<td>Ike's Dog</td>
<td>277</td>
</tr>
<tr>
<td>Pumping</td>
<td>278</td>
</tr>
<tr>
<td>Foreign Gypsies</td>
<td>279</td>
</tr>
<tr>
<td>The Broken Head</td>
<td>283</td>
</tr>
<tr>
<td>Innocence</td>
<td>284</td>
</tr>
<tr>
<td>An Inquiry</td>
<td>284</td>
</tr>
<tr>
<td>WELSH GYPSIES</td>
<td>285</td>
</tr>
<tr>
<td>MONEY</td>
<td>288</td>
</tr>
<tr>
<td>APPENDIX</td>
<td>289</td>
</tr>
<tr>
<td>CORRIGENDA</td>
<td>299</td>
</tr>
<tr>
<td>TABLE OF CONTENTS</td>
<td>301</td>
</tr>
</tbody>
</table>